The Missionary Herald

VOLUME CX AUGUST 1914 NUMBER 8

August for the Man in Town

AUGUST is here and it's hot. Spell it "Orgust" and it's still here and it's still hot. You can't get rid of it. Other people have flown to the sea or the hills, but you're stuck in the broiling town. The only way you can escape from being miserable is to cheer up; to realize that it's not so bad now as are ten months of the year in many parts of the world—in South India, for example; that you have sanitary surroundings and comforting shelters and plenty of good water and seasonable food; that on the whole you are better off than at least one billion of your fellowmen; that really you are so fortunate and blessed with all these creature comforts and, above all, with the freedom and inspiration of your Christian faith that you ought to be one of the most grateful of men; that it's more than probable that you ought to make a thank-offering through your Board, that is trying to relieve the wretchedness and to uplift the lives of those who suffer as you do not.

Cincinnati Conference on Mexico

AS the mediators were announcing the conclusion of their labors at Niagara, there assembled at Cincinnati another conference whose deliberations may be quite as eventful for the future welfare of Mexico. It was composed of about sixty persons, twenty-three of them missionaries, the rest officers of mission boards, including woman's boards, at work in Mexico. Their purpose was to consider together the missionary situation in that land and to advise as to what readjustments and new plans were in order. Though at the outset many and diverse opinions were advanced, after full and careful discussion the conference was able to form its conclusions with remarkable unanimity; the spirit of personal sacrifice and the desire to seek what was for the general good of the missionary cause in Mexico were beautifully evident during the two days of June 30 and July 1. It was decided to recommend that only one name be used for the Evangelical Church of Mexico, denominations to be designated as "branches"; to favor one press for the entire field; a union college for men and women; at least one union theological seminary (perhaps at Mexico City); a continuation committee, a committee on education, and the like.

On the question of redistributing the territory among the several Boards, most sensitive and most urgent of all the matters before the conference, general agreement was happily secured. The new plan looks to assigning to the Congregationalists the entire states of Chihuahua and Sonora and the north part of Sinaloa. That would give us full responsibility for the northwest section of Mexico, though the Southern Baptists, who, by the way, declined to be represented at the conference, may be expected to continue to work in this field as in others. The representatives of the American Board at this important conference were Dr. Howland, Mr. Fritts, and Secretary Bell, with Miss Lamson and Miss Long from the Woman's Board and Miss Wingate from the Woman's Board of the Interior.

Mexico Today

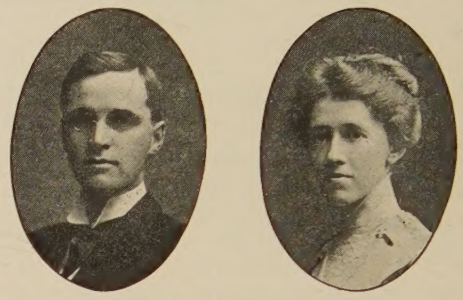
A TIMELY number of the Envelope Series was issued in July. It is entitled, "Mexico Today"; the author is Dr. John Howland, of Guadalajara, and it tells the facts about Mexico that are of importance to one who would regard that land with Christian eyes. Read the fuller notice in our advertising pages, and send a stamp for a copy if you have not already seen it.

Ambassador Morgenthau's Opinion

FRESH testimony as to the worth of the American missionary in Turkey, and that from a competent judge, was given recently at a reception on board the steamship *Concodova* at Constantinople. This boat belongs to the Hamburg-American Line and is to inaugurate a direct service between Constantinople and New York. Among the many distinguished guests at the dinner was United States Ambassador Morgenthau, who, in a good speech congratulating the company on its enterprise, paid a high compliment to the work of the American missionaries. Treasurer Peet reports him as saying that while the business of Turkey is being parceled out among the several European nations, as, for example, the work of organizing the navy to England, the army to Germany, the railways to France and Germany, it has been left to America to do the work of education in Turkey. He felt proud of the work of the missionaries America had sent to this land for its upbuilding and improvement along the line of education.

To the Western Turkey Mission

FIVE newly appointed missionaries have within the last month sailed for their fields. Rev. and Mrs. Harold Cooper go to the Western Turkey Mission. Born in England, Mr. Cooper had most of his schooling in that land, together with some business training under his father. Confirmed in the Church of England, he studied theology under a religious director of that church for two years; upon coming to America he took one year of study in the Moody Bible Institute of Chicago, besides pursuing special



REV. AND MRS. COOPER

lines by himself. As part of his education also must be included four trips to Europe, with special study in history, literature, and art. Brought up in the English Church, Mr. Cooper has thoroughly identified himself with the Congregational Church in America, having served two churches of our order—for three years in Ironton, O., and for the last five years at Sedalia, Mo. From these pastorates he brings high testimonials to his success as pastor, executive and spiritual leader.

Mrs. Harriet Shugart Cooper, born in Marion, Ind., received her higher education at Fairmount Academy, where she took also a year of post-graduate work. Of Quaker parentage, she was connected with that religious body until her marriage.

Also to Western Turkey

REV. AND MRS. JOHN K. BIRGE are also bound for Western Turkey, where Mr. Birge is to be on the staff of the International College at Smyrna. Born in Bristol, Conn., Mr. Birge went through the high school of that place, and was graduated at Yale College (with Phi Beta Kappa rank) and from Hartford Theological Seminary. Post-graduate work in the study of Islam and the Turkish language was pursued at the Kennedy School of Missions in Hartford. He has had also the advantage

of business experience and of social settlement work at the Spring Street Neighborhood House, New York City. While at Hartford Seminary he was

REV. AND MRS. BIRGE

engaged with fellow-students in evangelistic work among the country churches of Connecticut. He became a Student Volunteer while in college. A few months of travel in Turkey in 1913 deepened his missionary purpose and his desire to work in that land.

Mrs. Anna Harlow Birge has lived at Grafton, Mass., where her father is pastor of the Congregational church. Her brother, S. Ralph Harlow, has preceded her in missionary work, and is already in the service of the International College at Smyrna. Besides her high school work at Grafton, Mrs. Birge has the advantage of a course of study in the New York Missionary Training School. She was also the successful leader of a class of twenty-five girls organized into a club in the Rutgers Presbyterian Sunday school, New York City. At that time she also became a Student Volunteer.

A Missionary Pointer

IN looking over a program of the recent commencement exercises of Oberlin Academy, we note that four of the six speakers of the occasion were missionary children; also that of the ten students, out of a graduating class of sixty-three members, who during their entire course have maintained the highest standing, one-half were of missionary parentage, one each from Africa, Bulgaria, China, Micronesia, and Turkey. Here's another argument for the missionary life—and one quite contrary to common opinion: the stimulus and preparation it gives your children. It's amazing how these "inferior missionaries" do take the lead!

Brightening Skies in China

SIGNS of improvement begin to appear in China's situation. It cannot be denied that thoughtful observers, even among the friends of the new order in that land, have been apprehensive as to the outlook; while from heads less cool have come all sorts of rumors as to the collapse of the government and the disintegration of China. It now appears that the position of the government is steadily improving and that it has already become at least comparatively secure. The condition of the national finances is encouraging. Provincial taxes are reaching Peking more regularly and there is a steady increase in revenue. The salt tax, which is a guaranty for foreign obligations, has become so large that substantial surpluses have been paid over to the government's account.

Furthermore, the central government is urging the provincial governors to do their share in supporting the national finances, and announces assessments in a way that suggests its expectation that they will be forthcoming, an indication that Peking speaks more authoritatively for the country at large than it has done and that the central government is really the master of the provincial governments.

Another cheering feature of the situation is the organization of the new administrative council, whose duties, clearly set forth, are to interpret the constitution and to determine disputes between the executive and the judiciary. It is also to be an advisory body for the president, and may even initiate legislation by making sug-

gestions which are practically proposals to the president. The membership of this new body as announced shows that it is made up of men of experience from various political schools and, what is notable, also from the business world. It is significant that it contains several Manchus, men of recognized ability, whose appointment indicates lessening race animosity. The speaker of this council is Vice-President Li, who has proved himself a strong and popular official and who is likely to be an inspiring force.

An Architect for North China

MR. JOHN VAN WIE BERGAMINI goes out under engagement for five years' term of service as architect in the North China Mission. Mr. Bergamini was born in Athens, N. Y., and after high school study there took a four years' course in the evening classes at Cooper Union; then studied at Columbia University School of Architecture, and followed that with travel and study in several lands of Europe. He has had wide experience both as draftsman and superintendent of construction in building operations in different parts of the United States, principally in New York, and is strongly commended by leaders in his profession. He possesses also some experience in Christian work, as Sunday school superintendent of a Brooklyn Italian mission of the Protestant Episcopal Church, of which he is a communicant. He was also efficient in the Brotherhood of St. Andrew. Much interest is felt in this new venture of the Board in adding to its missionary staff a trained architect. Though going out for term service, Mr. Bergamini is greatly interested in missionary work, and hopes that his five years may lengthen into many others.

MR. BERGAMINI

The New Note of Unity

THE progressive methods of foreign mission work today push steadily towards Christian unity. A representative of the American Board, almost forty years in service, writing from Mahableshwar, the highland resting place of the West India missionaries, comments thus:—

"One of the delightful things has been our association with the forty-three young missionaries of fourteen (I think) different missions who have been attending the language school. A most valuable result of that school is something that was not thought of at first. It is the cordial feeling of unity in the work for which we are here—full coöperation and not rivalry. It is cheering to see what a difference there is from former days in the attitude which different missions and even missionaries of the same missions take toward one another. There were feelings of jealousy in our mission when I came here which every one now would be utterly ashamed of. The world moves and the Kingdom is coming."

Similar testimony comes from the Language School of South India at Bangalore. There too is the United Theological College, maintained by a half dozen mission boards of different denominations, whose students come from all parts of the peninsula and from Ceylon. The contact of these picked men, highest trained among the future leaders of the native church, with one another and with the young missionaries studying in the language school is felt to be of great promise, not only for the fellowship and coöperation of the different branches of the church they represent, but for a yet closer spirit of comradeship between the missionaries and the native pastors and leaders.

A Hundred Years of Bible Printing

IN 1814 the New Testament prepared by Morrison in classical form was printed in China. In all the hundred years since then the printing of Bibles for China has gone steadily on. After Morrison, missionary linguists for a generation worked on the improvement of his classical version, and many editions embodying these improvements were printed. In 1872 a translation of the New Testament into Mandarin was made, which brought the Scriptures within reach of those Chinese who could read the classical language only indifferently. Later still the American Bible Society caused the Old Testament also to be put into Mandarin, and for the past forty years this has been the version most commonly used. At present two committees chosen by missionaries in general conference are working, with the assistance of the Bible societies, to unify the various versions. One committee has charge of the classical, or Wenli, version, and the other of the Mandarin. It is expected that the two revisions—both Old and New Testaments—will be ready for publication in about three years. Meanwhile Gospels and portions of the Bible have been translated into numerous Chinese dialects which the common people use and love, and in all it is estimated that 35,000,000 volumes of Scripture have been put into circulation in China.

Several of our own missionaries are or have been members of these translation committees, such as Drs. D. Z. Sheffield and Chauncey Goodrich and Rev. Edwin E. Aiken.

The Baptists' Celebration

TREMONT TEMPLE, Boston, was for nine days of June (17–25) the rallying place of the Northern Baptist Convention, which is an assembly much like the meeting of our National Council and missionary societies. To one who happened in on the afternoon of the ninth day it appeared that the period was rather long to hold the attendance and the attention of delegates; there were not a few vacant seats and there was a wearied look to some faces, for it was pretty warm, and three sessions a day for so many days are strenuous. But the occasion was stirring and memorable—a session celebrating the Judson Centenary and one hundred years of history of the American Baptist Foreign Mission Society. The exercises included addresses from missionaries home from the fields of Burma, Assam, China, and Japan, the presentation of fraternal delegates representing nearly two-score missionary organizations, the missions of the society, and the other coöperating societies of the convention, and a ringing address by Pres. W. D. Mackenzie, D.D., representing the American Board and speaking on behalf of all the fraternal delegates. The missionary enthusiasm of this year's convention was said to be notably strong, as was evidenced by the raising of $157,000 towards the $276,000 deficit of the several missionary societies, with an additional pledge of $50,000 toward the balance needed. It was announced that $100,000 of this amount came as a gift from John D. Rockefeller. Is there a "conspiracy of silence," that following this announcement no cry of "tainted money" has been heard from press or platform?

Another Call for Lesson Cards

MRS. EDWARD FAIRBANK, of Vadala, India, writes: "Do you think you could get any Sunday schools interested in sending me left-over colored lesson cards? We have a flourishing infant class, from fifty to eighty in attendance, about half of them Hindus, and cards given out at least once a month are a great inducement. I find it hard to keep supplied." Here is one more call of a sort that comes frequently to mission Board rooms; and is quite sure to win response. From whom this time?

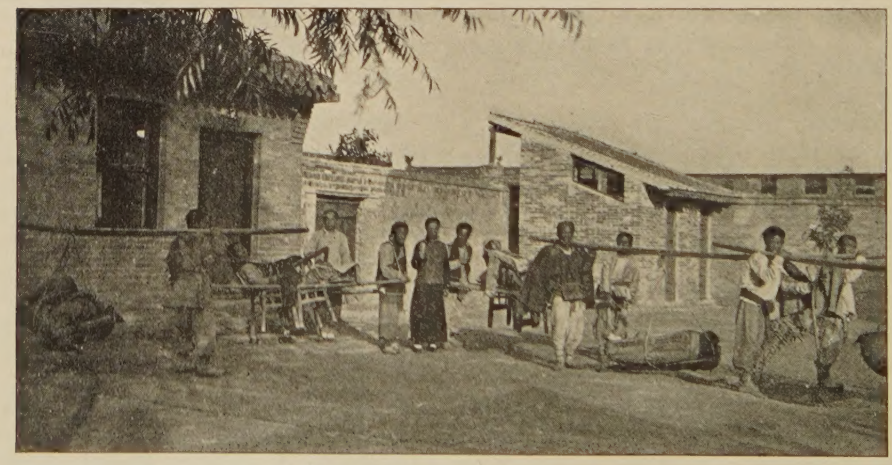
PATIENTS AND POSSIBILITIES

How a Hospital is Wanted in Shansi

FOR a long time the Board at home and the members of the Shansi Mission in China have realized that the hospital and dispensary accommodations in Fenchow are most inadequate. Although plans have been drawn and a small sum of money collected for the purchase of land, so many other imperative needs have arisen that no steps have been taken toward the new hospital. A recent letter from Dr. Percy T. Watson, the physician in charge at Fenchow, shows the practical situation. He says:—

"The last week or two have made us realize how inadequately we are meeting the medical needs of those around about us. Including the friends of the patients, who in some cases act as nurses, there are now about one hundred living in the hospital, not to mention those who stay outside at the homes of relatives or at Chinese inns and come here for some minor operation, going back and forth for their dressings. The rooms in the hospital are many of them not as nice as cow sheds at home, and when the magistrate from the county two days west of this place came here with a bullet in his hip, where were we to put him?

"He was a finely dressed man, who had been educated in Japan and had been to well-equipped government hospitals in Japan. It was very important that we treat a person of his understanding and influence well, but the best we could do was to turn out one of my hospital assistants. There was no other available room, and this at least had some glass in the windows! During the past year $236.79 was spent on these buildings to make them temporarily usable until the new hospital could be built. We spent as little as possible, as they will have to be torn down to make room for the new hospital; but this year a greater sum will have to be invested, and it does seem a shame to waste so much money. Last year over seven thousand pounds in freight came to the hospital here to keep the medical wheels going; and since we are pay-



THE FENCHOW DISPENSARY

It is the building at the extreme left, with patient just arrived at the door. In this single and small room examinations are made and operations performed

ing for the equipment and supplies for a large hospital, why not have the well-organized affair which would more than quadruple the effect of the work done?

"Yesterday, again, the wife of a former magistrate of Fenchow and a sister of Mr. Sh'ing, who was the most influential man in bringing the government school opening to our church, came with an acute abscess of the breast. Where were we to put her? It took us half a day to move people around in the buildings of the School for Married Women to make ready a room to receive her. The banker who brought her with her husband said to the latter in my presence: 'It was because I had the misfortune to be sick three years ago that I now have the good fortune of knowing what Christianity is, and you will think the same. So you must not be sorry, as this sickness will soon be well.'

A NEW ARRIVAL

Brought in this way from a village several miles from Fenchow, where he was operated upon outdoors for a large abdominal abscess

"A few days ago the man who used to be at the head of the educational work of this county, when it was much more prosperous than it is now, came to see his old friend of Japan school days, the magistrate who had the bullet wound. The wounded man said to him:—

"'It does not matter so much whether I shall always be lame after this injury or not, for I have determined to give all the rest of my life to work for Christianity; and I have had these days of quiet in which to study, to think, and to learn.'

"He went on to urge many reasons why his friend should do likewise. A little later Mr. Meng, the wounded magistrate, sent a Chinese teacher to me to say that he would like to become a teacher in the proposed church-government school organization. He is well educated and has taught in the schools in Taiyuanfu, where he is now a magistrate. He would like to be able to give as a reason for retiring from the magistracy the fact that he was to become one of our teachers.

"During the year fees for outcalls were established as part of the rules of the hospital. In spite of these fees it has often been necessary to refuse to go, even when the patients were willing to pay anything we asked. Again and again the question is asked by people both within and without the church, 'When are you going to begin the hospital?' or, 'Is this building you are putting up the hospital?' The other day we told one of our most influential church members that we were expecting two more foreigners and their families this fall;

AFTER AN OPERATION

The patient, still unconscious from a major operation, is being carried across the snow-covered ground between the dispensary and the poor buildings used as hospital wards, one-sixth of a mile away

when he learned that neither of them was to be a doctor he simply stood astonished and could not understand it.

"I have been looking up hospital data this past week with the idea of seeing what it was actually doing along religious lines. In the six months from November 1, 1913, to April 30, 1914, there have been received into our central church here at Fenchow 137. Of this number sixty-three, or forty-six per cent, have come into the church through the hospital. Our pastor, Mr. Jen, does not have further data, so I have no way of knowing as to the results of patients going home to the outstation districts. I was surprised at these figures myself, and it makes me all the more anxious to have a hospital which can receive all who want to come, and especially the better classes, who, of course, would not think of going into our present dilapidated quarters.

"The two persons of magistrate rank who have been patients here this past week, though not in the hospital quarters, have brought a large number of visitors, all of whom are influential people of our district, and they have in some cases attended meeting and lectures which were in process."

THE GREATEST NEED OF THE BALKANS

BY ANDREA S. TSANOFF

The author of this article is a former member of the Bulgarian Parliament, and the pioneer Bulgarian advocate of Balkan Confederation. For more than forty years he has been associated with the American Board Mission; for twenty-two years an instructor in the American Collegiate and Theological Institute at Samokov, and for the last twelve years editor of *Zornitza* ("Morning Star"), the oldest Bulgarian paper and the organ of evangelical work in the country.—THE EDITOR.

THAT the situation in the Balkans is neither quiet and satisfactory for the present nor encouraging for the future is well known by all careful and systematic readers of the newspapers. After the

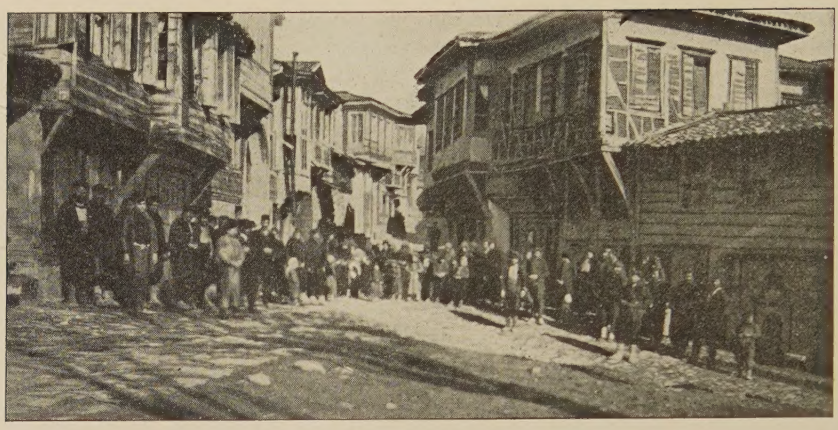
two great wars during the last couple of years, real and lasting peace was not established in these Balkans. And not there only; but on account of the importance of the Balkan question and the great interest some of the European Powers have in that question, the situation of the whole of Europe is far from being satisfactory; she too is not without danger of some terrific conflagration.

The knotty Balkan question was not untangled even after these wars. Rich opportunities for doing good to humanity were lost by the European Powers, and by the Balkan peoples and states themselves, both before and after the conflicts. Yet if only the so-called civilized Christian Powers were less ambitious to possess what is not their own, and were more faithful to the humanitarian call, these disastrous wars could have been prevented. The Balkan peoples and states themselves made great blunders, especially in connection with the second war, for their actions were guided neither by friendship nor justice; and the Bukharest and other treaties and arrangements, such as they are, instead of solving the Balkan question, have in some respects only made the situation worse. Great injustice has been done, especially to some of the peoples, and this injustice cries out for redress. Without some corrections, real and lasting peace and friendship in the Balkans and even in Europe can never be assured.

One of the greatest needs of the Balkan nations is education and training in the right spirit, so that they may all come to their true senses and begin to see that their interests, if rightly understood, do not clash; that they have common interests to protect and that they need to extend friendly hands one to another, and stop envying, hating, cursing, and hampering one another. This work requires a long time and much wisdom, but it must be done if those states are to become friends and to have real peace and prosperity in the future; I may even add, if the peace of Europe is to be saved.

What is the best method for accomplishing this great training work for the Balkans and for humanity in general? It is the method of the gospel of Jesus Christ. The Balkan men, as well as other men, need an education that will change them inwardly, that will create in them new ideals and

BULGARIAN PEASANTRY AT SAMOKOV



A STREET IN MALGARA, TURKEY

Showing a crowd of Bulgarian villagers forced to leave their homes in Thrace and to return to Bulgaria in direct opposition to Treaty specifications

direct them in their feelings and actions. Diplomacy, money, and even science and philosophy cannot accomplish this heart regeneration. This work is for the gospel leaven only. And this, I insist, is the greatest need of the Balkan peoples and states.

Now there is a wide door open for such work in Bulgaria, and great opportunities for the evangelical world to push it energetically. Last year the Bulgarians were accused by some enemies of being so barbarous as not to deserve even to live among other nations, but the real facts are coming before the world. Bulgaria has been and is the freest, the most progressive, and the most tolerant state in the Balkans and in the whole of Southeastern Europe. All nationalities and religions under her jurisdiction have their rights. The treatment of the Pomaks (Mohammedan Bulgarians) by some foolish and bigoted priests is the single exception, which I have not the space to explain at length here. You may freely preach any doctrine, any religion, any political tenet, from one end of Bulgaria to the other, and print books in any language you please.

The evangelical world, America leading, has done much for Bulgaria in the past. The Bulgarians, perhaps because of their mixed blood, are naturally a more democratic, tolerant, and progressive people, but the evangelical work has been of great help to them in this line. The circulation of the Bible and of other good books all over the country, the preaching of the missionaries and of the native pastors, the American schools in Constantinople, Samokov, Lovetch, Monastir, and Salonica—all these have done incalculable good to our people as well as to other peoples. For all this we express our hearty thanks.

But the need is increased and the work must be pushed with greater energy, both in Bulgaria and in the whole of the Balkans. In Servia, Greece, and Roumania there is no religious liberty and toleration, and there are no missionaries there; but they too should be made to feel their great need of the pure gospel of Christ. And from Bulgaria the work can be carried on right and left, even among all the one hundred million Slavs. The American schools must be continued and strengthened; the schools in Samokov and Lovetch must be made first-class *gymnasia.* The fate of the schools in Salonica and Monastir, left under the Greeks and Servians, is now uncertain, but we hope for them too.

MRS. CATHERINE J. PARSONS

By JOSEPH K. GREENE, D.D.

MISS CATHERINE JENNINGS, a resident and graduate of Oberlin, O., was married to Rev. Justin W. Parsons in December, 1847, and sailed for Turkey in April, 1850. Mr. and Mrs. Parsons, with a few other missionaries, were appointed to labor for the Jews, and were stationed first at Salonica and afterwards at Smyrna; but in 1856 this mission to the Jews was given up and the work was left to Scotch societies, which continue it with fair success to this day.

MRS. PARSONS

Mr. and Mrs. Parsons were thereupon appointed to labor for the Armenians, and in 1856 removed to Bardezag, situated sixty miles east of Constantinople. In 1859 Mr. and Mrs. Joseph K. Greene were designated as the associates of Mr. and Mrs. Parsons, and they formed what was known as the Nicomedia station. The field embraced a large part of ancient Bithynia and Galatia, and in this field Dr. Parsons labored with indefatigable zeal until killed by robbers in 1880.

Mrs. Parsons, though bereft of her husband and though her son and three daughters were in America, continued to labor among the ten thousand Armenians of Bardezag and the surrounding villages. She was a born teacher and assisted in the opening of a girls' boarding school, which, removed in 1885 to Adabazar, has ever been a model in character and of priceless blessing.

As a woman of great capabilities, as a visitor among the people, as a leader of meetings for women, as a mother to the sick and poor, as an expounder by word and example of the teachings of Christ, Mrs. Parsons was greatly esteemed and beloved. Her record of countless benefactions and of unwearied toil is in heaven, and her reward has doubtless been the Saviour's gracious words, "Well done, good and faithful servant."

After forty-seven years of service Mrs. Parsons was constrained to return to America, and passed her declining years with her children and friends in Cleveland, O. The last six months of life she enjoyed the tender care of her daughter Lella (Mrs. Charles W. Riggs) and her husband in Oberlin, O. There she died on June 4, 1914, and was buried by the side of her father and mother, brother and sister. Had she lived till August 30 of this year she would have been ninety-two years old.

Since December, 1910, the writer of this notice has met Mrs. Parsons many times, and has always been delighted to find that her bright eyes, intelligent countenance, and loving greeting were unchanged. Her confidence and joy in her Lord and Saviour were perfect, and, like fruit fully ripe, she was ready at the slightest touch to fall into the heavenly garner.

THE NEW INGHOK

THE PRESENT INGHOK COMPOUND

The residence is on the hill, and the boys' school occupies the two other buildings—The Woodin Memorial Chapel and Huntington Memorial Hall. The magnificent pine grove is the school playground

A TYPICAL INGHOK MOUNTAIN VILLAGE

Surrounded by its rice fields and its superb mountains. It is a conservative estimate that 150,000 people in Inghok live in such villages of from two hundred to five hundred people

IN PICTURE

HUNTINGTON MEMORIAL HALL

Inghok Boys' School building; eighty boarding pupils enrolled this year—six Chinese and three foreign teachers. This is a preparatory school for Foochow College and the highest grade of school in all Inghok

NAVIGATING THE INGHOK RIVER

This is a spot where in shooting down the rapids the boats, lumber rafts and all run into a pocket and are obliged to back down stream away from these rocks. These boats are all pulling laboriously up stream. The three men carrying the boat are helping eight or a dozen men who are pulling on the rope and do not show in the picture. All these mountains are under cultivation.

MISS CHAPIN, OF PEKING

By Miss MARY H. PORTER

MISS JANE E. CHAPIN was the daughter of a Congregational minister in Vermont. Her mother was an early associate of Mary Lyon and Miss Grant in their educational work. At the death of the father the family went West, and Miss Chapin taught for years in Springfield, Ill., and later in Chicago. Mr. and Mrs. L. D. Chapin, distant cousins, found her there in 1871, and induced her to return with them to China. She was in their family in Tungchow for a year, but the need in Peking in connection with the Bridgman School was so pressing that she gave up her desire to do evangelistic work and came to the capital, where she spent the remainder of her missionary life.

MISS CHAPIN

Miss Chapin was conscientious, lacking in self-confidence but never in courage, and did at great cost things which to one of less distrust of self would have been comparatively easy. To those who knew her intimately this combination of shrinking and determination was a marked characteristic, and made her life heroic in its grasp of difficult situations.

She was a woman of rare tenderness. The sufferings of any living thing laid hold upon her. In the early years, when the Peking foreign community was small and each felt it a privilege to share the burdens of all, she was in frequent demand in the sickroom. So calm, so competent in her ministrations, to know that she was present gave confidence and hope; and so strong in faith was she that she helped the bereaved to enter into something of that rest of spirit which she had found who had lost all near of kin to her before she came to China.

Her devotion to her pupils was entire. No care was too burdensome if by it she might hope to help them to a stronger, purer physical, intellectual, and spiritual life. Conscientious to a fault in the use of missionary funds, she conducted the school with wise economy and made its modest comfort possible by her New England thrift.

The standards which she set for those under her care were the highest, and many women now in positions of responsibility in middle life remember her training with deepest gratitude. The patient toil and unfailing love by which such were molded into noble womanhood make the story of her more than thirty years of mission service in connection with the Bridgman School. During twenty of these years she was at its head, in happy association with Miss Ada Haven (later Mrs. Calvin Mateer).

Having gone home on furlough just before the Boxer outbreak, Miss Chapin was spared its horrors, and returned to the rehabilitated home and school to give a few more years to their upbuilding before physical infirmity made a final return to the United States imperative in the year 1905.

She recovered from a severe surgical operation, and there followed years of serene home life with a cousin in Springfield, Ill., during which one of her happiest occupations has been the care of life memberships of the Woman's Board of Missions of the Interior. Her death occurred in Springfield, June 23, at the age of seventy-eight years.

A GENERAL ASSEMBLY IN MADRID

By Rev. WAYNE H. BOWERS, of Barcelona

SEVERAL Protestant boards maintain missionary and educational work in Spain. All are European but our own. They are the German Lutherans, Scotch and Irish Presbyterians, Swiss Reformed, Swedish Baptist, English (Wesleyan) Methodist, Church of England, Plymouth Brethren, together with the American Board. This does not mention a curiously large number of "frec-lance" missionaries, chiefly from England. Little attempt is made to perpetuate denominational differences in Spain, and an informal union has developed among about half of the above-named enterprises, under the title of the "Spanish Evangelical Church."

This union includes the churches of the American Board in the north of Spain, in Santander, Bilbao, San Sebastian, Logrono, Zaragoza, and a few villages; those of the English Presbyterians in Madrid and the south, Cordoba, Seville, Cadiz, etc.; those of the German Lutherans, with a large educational and missionary plant in Madrid and outlying work in Granada, Toledo, and to the west toward Portugal; those of the Swiss Reformed in Barcelona and elsewhere; and one or two scattering interests, especially an unusually flourishing one-man work in Alicante. The total is a matter of thirty churches, averaging perhaps sixty-five members each, or some two thousand communicant members.

The Spanish Evangelical Church holds a biennial meeting, or *asamblea*, in Madrid. This assembly possesses no legislative powers, local problems being such as to forbid the granting of such powers. Hence the program consists of informal reports, followed by free discussions of common problems and topics of general interest. The holding of the assembly is more than justified, however, by the great impulse given to the workers through this friendly interchange of thought and experience.

The very stones of the building in which the assembly is held are eloquent. It is a gloomy structure in a narrow street, formerly occupied by one high in the councils of the Inquisition and having subterranean passages leading to the torture chambers —a structure whose stairs are worn aslant by the coming and going of those bent upon the extermination of the faith now openly preached within its walls; for this building is now the home of the largest Protestant church in Madrid, having a membership of over two hundred and a day school of as many children.

As one enters through heavy doors, studded with great iron nails, the vestibule contains large cases, displaying dozens of copies of the Bible, together with a variety of publications of the British and Foreign Bible Society, whose offices, formerly here, have recently been removed to a larger building. On the second floor two or three rooms have been thrown together and ingeniously made to resemble a church with a simple pulpit. The assembly met in a schoolroom adjoining, furnished only with two bare tables and wooden benches, and having the walls hung with maps and charts of curious appearance.

The president of the assembly was Señor Don Cipriano Tornos, pastor of the local church supported by English Presbyterians. Señor Tornos is a gentle, dignified, gray-haired veteran, greatly beloved, who presided over the assembly with a charming paternal manner. A generation ago he was a Catholic, court preacher to Queen Isabella the Second and afterwards to King Amadeo of Savoy, the unfortunate Italian duke who wore the

Spanish crown for a few troubled years. Señor Tornos converted himself to Protestantism. Having been appointed to debate against the new faith, his studies of the Bible, undertaken in preparation for that debate, led him to an open break with Rome.

After the presentation of reports from the thirty or more congregations represented, telling of struggles and problems and continued patience in the gospel, the little assembly of seventeen pastors, many from obscure villages, proceeded to discuss questions of the greatest interest in a manner worthy of any similar gathering in far more enlightened lands. First were the simpler problems of management and system, such as an approved form of dismissal from one church to another, text-books for use in the day schools, and similar topics; then how to attract the public, especially young men, to our beliefs and churches; then the great question of self-support and the beginnings being made toward missionary work by Spaniards for Spaniards. In this connection one pastor, an ex-priest, told of the establishment in his village of a coöperative store, selling provisions and farming implements, which had been so successful as almost to put the church and school on a basis of self-support. The local priest had been forced to open another similar store in order to compete with his.

A few general subjects of an historical nature were considered, and then came the broadest and most burning questions of the day, such as the relation of evangelical Christianity toward Christian Socialism, toward free thought (so prevalent in Spain), and especially whether the attitude toward Rome ought to be conciliatory or openly polemical. Such of the pastors as had formerly been priests always advocated an openly polemical attitude, whereas the others seemed to agree that although polemics were unavoidable in private conversation and work, they should be carefully excluded from the regular services. Several lay members of the Protestant community of Madrid, young men of patriotism and ability, took free part in these larger discussions.

This assembly is small numerically, but the work it represents is powerful in influence; for there can be no doubt that a new Spain is rapidly rising—a Spain characterized by freedom and orderly progress, a Spain eager to sweep away the paralyzing forms and systems of ancient church and state and to replace them along lines of ever growing liberalism and deeper and truer religious life.

THE MAGISTRATE'S WIFE ENTERTAINS

By Miss ANNA W. KAUFFMAN, Taiku, China

WE were warned that we were to be guests at the Fenchow "Yamen" (*i. e.*, the magistrate's residence) two days before the event, but our formal invitations came the evening before the feast. A servant appeared with big red envelopes which contained the documents. These we signed, gave the servant our cards, and told him we were very unworthy to receive such invitations and much more unworthy to accept them. We had one of the Chinese teachers coach us on all this, as you may guess!

We had been told to put on our prettiest dresses, and it was great sport to adorn ourselves in every gay thing that we thought might please our hostess. About four o'clock the messenger arrived with the news that the feast was ready and the magistrate's

wife waiting to receive us. Every one on the compound got the news about the time we did, and all were out to see the show when the foreign ladies went into society. They smiled at our white gloves (for mourning), but were most amused at our automobile veils arranged variously about our heads.

The carter took us right in through the big front gate of the Yamen, guarded on each side by monstrous lions, and through the open court where the magistrate has all his hearings and sentences all the criminals, back to the entrance to the court where the family lives. We sent in our cards and waited in the carts till the massive gates were thrown open and the magistrate's wife stood in the doorway, inviting us to come in. The moment we saw this little lady we knew that the evening in her home was to be one of interest as well as of enjoyment. She received us with such grace and hospitality that before we knew it we were marching into the parlor arm in arm with the magistrate's wife. As she "put" us into the seats of honor and sat beside us to talk, we realized that we were being entertained by one of China's unbound women—not only were her feet free, but her mind was large and cultured. She was a woman, it almost seemed, of the future dropped down into the present to help guide her countrywomen into the era that is before them.

MISS KAUFFMAN

We four American women and six wives of Chinese officials were served with tea in the Chinese parlor. Because we were foreigners we were given chairs to sit on, but the Chinese women all crept on to the well-beloved k'ang, or brick platform. Except for an elaborate display of kodak pictures on the wall, the k'ang with the tea table and several chairs were the only furnishings. But there was not much time to look about, for our hostess saw to it that we were kept busy talking with her or with some of her guests.

Now what would you have done when the tea was served? Yes, we too thought that would be an easy matter; surely there was nothing to do with tea but to drink it! But we opened our eyes when we saw the proper Chinese women offering a sip of their tea first to their hostess, then to the guests. We fell into line and did the same, though we were terribly afraid that some one with beautiful *black* teeth would take us up on the offer!

When it was time for the feast, we were invited to an adjoining room and seated at a big, round table. It was interesting to see the combination of Chinese and foreigners. In the center of the table was a Rochester student lamp; two or three clocks were ticking off entirely different hours of the day—a matter of little importance; the table was arrayed with chopsticks and Chinese bowls; no white cloth covered it, but we were

surprised to see new napkins, made of stiff foreign muslin, at our plates. We sat on straight-backed Chinese chairs and listened to the music—more properly, noise—of a Chinese phonograph while we ate all sorts of Chinese food.

But the napkins were our salvation! For all the things we did not know, there was one thing our bright ladies of Chinaland simply knew nothing about, and that was how to use those big, awkward towels that we call *napkins!* Everything went well at first, but just when we thought there was to be no excitement after all, the napkins began to slip off the straight silken laps of the high officials' wives. A clever little maid was kept busy darting under the high table and hauling out the unruly beasts and returning them to their rather nonplussed mistresses; and when the tension was worst, down slipped my napkin to the floor, much to the delight of the discouraged Chinese women. It was returned to me amid the peals of laughter of the guests, and we agreed it must be true that the napkins were coming to life.

There were courses and courses to that feast. There were many dishes of chicken—just plain chicken, all boiled soft and soupy, then chicken in a half dozen kinds of soup and with vegetables; there were "dynasty" eggs too, relics of the Ming dynasty, perhaps, and a wonderful fish course, with all the attending soups and vegetables. We were each served a whole fish on an individual saucer; when we had eaten the meat off one side we flopped the fish over. There were crabs and every variety of sea urchins and algæ. I wished often for a pail into which to slip some of the food for botany specimens!

We feasted and acted our Chinese manners for two hours, but finally we four Americans were served tea and the other guests were given cups of hot water wherewith to cleanse the teeth after the meal.

We had been told that it was good form to depart as soon as a feast is ended; you are not supposed to hang around as if you wanted more to eat! We were not speaking falsely when we assured our hostess that the evening had been a wonderful one. We invited her to come to the compound and play tennis with us, and she assured us that when summer came she would like to play; there were no women in Fenchow with whom she could play, for all have bound feet.

We have since learned that our hostess is constantly busy helping to investigate cases where women are involved in the crimes. She goes to the homes, drinks tea with the women, and hears their various stories.

The men of the mission have presented the magistrate and his wife with a handsomely bound Bible, and hope that they may continue to study it with their present ardor.

A WELL-DRESSED CHINESE WOMAN

HOME DEPARTMENT

THE FINANCIAL STATEMENT FOR JUNE

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1913	$10,987.13	$11,567.62	$713.91	$1,022.13		$861.25	$25,152.04
1914	13,919.39	10,394.05	737.89	3,877.63		807.25	29,736.21
Gain	$2,932.26		$23.98	$2,855.50			$4,584.17
Loss		$1,173.57				$54.00	

FOR TEN MONTHS TO JUNE 30

1913	$212 178.34	$41,742.38	$14,156.32	$123,096.19	$34,500.00	$17,533.29	$443,206.52
1914	215,214.18	40,747.30	11,125.01	124,212.47	6,564.80	17,784.93	415,648.69
Gain	$3,035.84			$1,116.28		$251.64	
Loss		$995.08	$3,031.31		$27,935.20		$27,557.83

GOOD CHEER FOR THE FINISH

JUNE receipts show a gain of $4,584.17, which is distinctly encouraging. Moreover, this gain is divided nearly equally between church collection and legacies. Evidently pastors and treasurers have been busy before their vacations securing offerings and gettings pledges. It is not too late for many other churches to do the same. August is before us, a month of five Sundays. Why not give one of those Sundays for a special offering to the American Board to help on the closing year? Why not do a little personal work on those unpaid pledges? The financial situation is exceedingly serious. Our readers know we send out no false alarms. We say there is danger of heavy debt when the books close August 31 unless there is a general pouring out of gifts between now and then, and we must lay this burden upon all who read these words. Do what you can in your church and in your purse.

Several fine gifts were received from individuals, and we hoped at one time in the month to show a gain in that column; but in the aggregate there has been a falling off of $1,173.57. Still, as we have said, June was an encouraging month.

Now we turn to the ten months' record. It shows church collections running ahead of last year a little over $3,000, and Sunday schools running behind a little over $3,000. So it is a stand-off on that score. We wonder if a grave injustice is not being done the young givers in Sunday schools and Endeavor Societies through church treasurers making no separate report of these gifts, but including them in the church offering, fearing that otherwise there will be no credit on the apportionment. Several mistakes of this kind have been made, and we fear the bad custom is grow-

ing. Remember all offerings to the American Board for our general fund count upon apportionment, no matter from what organization they come. Sunday schools can help greatly on apportionment, and should have credit for so doing.

Gathering up all the gains and losses for the ten months, especially the losses, we find the dismal figure of $27,557.83 on the wrong side of the account.

And so we come to the final pull. The fateful last month is upon us, and we await eagerly the response of the Board's many friends.

AMONG THE GIVERS

It is cheerful to turn from those who haven't given to those who have.

One good friend has sent to the Board $5,000 each June for several years, and this June was no exception. Subtract that sum from the total of individual donations for the month and you will know the measure of our rejoicing.

A brand-new gift of $1,012 from a Massachusetts friend will be found in the list of donations in the back of the *Herald.* This for the support of a missionary family, and no names to be mentioned. A nurse has gone out to help Dr. Marden, of Marsovan, and simultaneously comes a check from a good friend to cover the first year's salary. Joy in Boston and in Marsovan! Thus the list of those who claim missionaries "of their own" is increasing. It is the finest of all ways to give. Try it and you will see.

In the donation pages we note also two gifts of $500 for the general fund. One of them comes from a person of by no means large resources, and is accompanied by the statement that the donor gives this unusually large sum in view of the present opportunities and because it will accomplish more if given now than if spread over a series of years.

Here is something to delight our hearts. A high school boy in New Jersey is thinking of becoming a missionary, and by way of helping his thoughts along he sends $20 he has saved up and asks that it be used to maintain a bed in the Mindanao Hospital. That boy has the right stuff in him and may become a medical missionary himself.

Letters from Foochow tell of how a certain tourist left sums of money behind him—$100 here, $1,000 there, $1,500 at another place, and sundry other amounts not yet traced out—and how this trail of beneficence has put new life into several stations and hope and courage into native pastors and missionaries. At least three new church buildings are rising as a result; and altogether we have as fine an example of giving "by the way" as has come to our attention. This man is described as "a business man, a keen observer, and always ready to help a good proposition." Evidently he found many good propositions in and about Foochow.

In view of such contributions as these, our readers may find it worth while to scan the donation pages at the back of this number. There is love, there is power, there is romance in the figures.

MISSIONARY AWAKENING IN GREAT BRITAIN

Last month we commented upon a letter from Dr. Wardlaw Thompson, of the London Missionary Society, in which he told of the improved financial outlook for his great society, "the mother of us all." The society had just closed its year with an increase of $50,000 and splendid progress made on the effort to raise a special fund of $500,000. The London *Times* has been gathering facts as to the situation in all the British societies, and finds that a genuine missionary revival is taking place after the great depression of recent years. A year ago the directors of these so-

cieties were talking of closing important stations and of transferring or abandoning whole missions. They were refusing offers of service from volunteers, and the opinion prevailed widely that the home churches were losing interest in the propagation of Christianity when facing the golden opportunity of the ages. Now all is changed; the Church Missionary Society has paid off its huge debt and its regular income has also advanced; the Bible Society has had an unprecedented year, its receipts running close to the million and a half mark. The Baptists and Wesleyans, as well as the Congregationalists, have joined the procession and report great years. The *Times* considers these societies to be "the thermometer of evangelical life in England," and finds distinct ground for hope as to the religious situation because English Christians are waking up anew to their obligations over the seas. All this is full of encouragement to us in America, and we shall work and pray with new zeal in the firm belief that times of refreshing from the Lord are just ahead.

PREPARING FOR FALL STUDY

By the time this number of the *Herald* reaches our readers the mission study text-book for next year, "The Social Aspects of Foreign Missions," by Dr. Faunce, will have come from the press. Make a note now that you want a copy of this book to slip into your trunk or bag when you go to mountains or shore for your vacation. We have a supply of the books in cloth and paper binding ready for you.

The materials which are being prepared for the 1914–15 campaign are unusually comprehensive. No leader in any branch of church work need go without practical suggestions. For workers with little children there is "Our World Family," by Helen D. Billings, a study of child life in non-Christian lands prepared especially for the use of leaders of children's bands.

For the pastor there is to be a pamphlet giving sermon outlines, prayer meeting topics, and suggestions for relating the educational program to the Every-Member Canvass, whether already established or not yet undertaken.

Lest we forget, in our study of Christianity as a social force in the lands which we call "mission fields," that the social and economic conditions at our church doors demand our service, two small books are being prepared on "The City Church as a Community Force" and "The Country Church as a Community Force," written by men who have had first-hand experience with the problems.

So broad a theme as Christianity's relation to social conditions cannot fail to bring a vital message to every church. Every wide-awake leader is challenged by it. We look for the most stirring campaign of missionary education that our churches have ever known.

THE CHURCH NIGHT

It is coming to be the practice of a number of churches to make larger use of the evening of the mid-week service. The plan includes, as a rule, a supper at the church, followed by a varied program for the entire evening, instead of the single hour of the old-time service. The supper is finished at seven o'clock, and one set of exercises begins at that time and the regular prayer service of the church occurs at eight. This makes the Church Night something of an institute. There are possibilities of great promise in this hour between seven and eight. Bible classes may be held then, the teachers' meeting, trustees', deacons' meetings, or that which we are chiefly interested in suggesting, mission study classes.

If you are puzzled to know how or where to find a place for your mission study class, why not try this plan?

FOREIGN DEPARTMENT

CHINA

An Old-Fashioned Revival

Rev. J. B. Wolfe, of Taiku, Shansi, China, reports that genuine revival meetings were held in the Oberlin-Shansi Memorial Academy in Taiku last spring, under the leadership of Rev. Tseng Kuo Chih, pastor of the Methodist church in Tientsin. Many boys who had recently joined the school knew little of Christianity, others had slipped back from their first interest, but a large group were eager and praying for a spiritual blessing.

From the very first day of Pastor Tseng's coming a deep interest was displayed, with all the features of revival meetings—the sense of sin, the tears, the protracted prayers, the conferences with the evangelist so that he had no leisure to eat or to sleep, and then the joyful sense of forgiveness of sin and of dependence on Christ. Out of a school of 125 students, fifty-eight acknowledged conversion. Twenty-eight—one of them a teacher—pledged their lives to preaching the gospel. On the last day of the meetings twenty-nine took the first step toward church membership in the school chapel, while a number who had taken the first steps expressed a desire to go farther.

An especially encouraging feature was the willingness of the scholars to defray a large part of the cost of the meetings themselves, including two-thirds of the evangelist's board bill. This practical evidence of the genuineness of their appreciation of the good the meetings brought them is most heartening to those who understand how hard it is to lead the native churches from dependence to self-support.

The school is now eager to send some of its stronger members to the outstation schools to hold meetings there.

*

Gods in the Making

May 1 was a great day in Foochow City, for on it was celebrated the expulsion of the opium traffic from Fukien Province. By terms of the treaty with England, when any Chinese province shall have entirely uprooted poppy growing within its borders, England will cease to import her Indian opium and will remove any stock she may at the time have in the district. Fukien this spring claimed to have fulfilled the conditions, and careful examination by the English commission proved her claim.

So with fireworks, speeches, processions, and great enthusiasm, this, the eleventh of China's eighteen provinces to attain the conditions of freedom, celebrated the event.

One of the interesting features of the occasion was the carrying of the image of Governor Lin from his ancestral home to the headquarters of the Anti-Opium Society, where it was honored during the day. This governor was special commissioner at Canton some sixty years ago. He seized and burned thousands of chests of opium belonging to English merchants, who had continued to import the drug after China had forbidden it, and his action caused the Opium War with England. In a letter from Rev. Dwight Goddard some interesting questions are raised as to whether, if all these events had happened a hundred years ago, Governor Lin might not have joined China's list of minor gods. Mr. Goddard writes:—

"The incident of carrying the effigy

of Mr. Lin through the streets and placing it in state at the celebration was significant. It led one to inquire whether this is not the way that tutelar gods are created. Here in China there are hundreds of these gods—gods of war, of money, of health, of rivers, the sea, and of individual villages. Here in Foochow 'the City Guardian,' as he is called, is enshrined in the great City Temple, and is worshiped at stated times by the officials. He is said to have been a famous general in his day; that is, hundreds of years ago.

"It is customary to change these gods from time to time, as the fortunes of the city change. Some are promoted, some given higher titles, and some discarded. Now our Mr. Lin was a special commissioner at Canton, sent there to put down the opium traffic. He acted not wisely but too well, and he had to be dismissed. In the course of the years the thing he stood for becomes popular. He, like our own John Brown, becomes idolized as the prophet, the forerunner of a victorious movement. Time passes and opium is banished from his native province; he is invited to attend the celebration; children worship him as he passes on the street; he is greeted with firecrackers, and all the respect is shown him that is usually shown a *bona fide* god. Time still passes, and the position of 'city guardian' becomes vacant. How natural it will be to appoint our friend Mr. Lin to the position, when he will become in fact one of the myriad tutelar gods of China."

⚜

Cold Weather but Warm Hearts

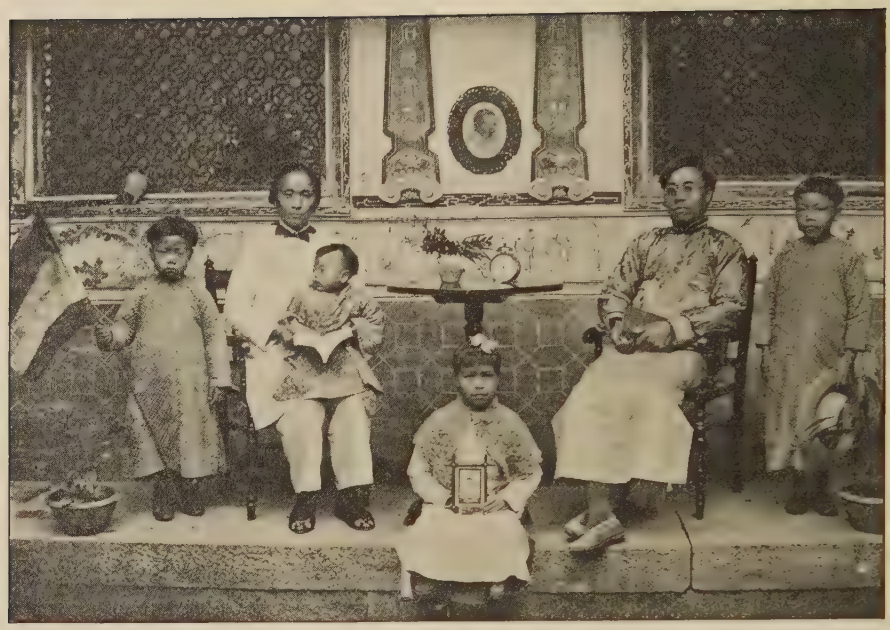
Rev. Robert E. Chandler, of Hsiku, spent the Chinese New Year in a little village some distance out across the dusty plain from Tientsin. His letter gives a realistic idea of the quiet growth in knowledge and in Christian thoughtfulness which goes on in such a little place, and also of the importance in the New China of the devoted village pastors.

After telling of the intense cold and the howling wind which made walking rather than riding a necessity, he described his arrival at the village, with its eighty Christians, big and little, and his welcome by "the old preacher of sixty-two, with his honorable long, black whiskers." Mr. Chandler goes on:—

"I occupy a room in Mr. Djiang's headquarters in the church court. It

MARKETING BRANCHES OF THE THORN TREE IN SHANSI

They make an impenetrable barrier for fencing



THE MANAGER OF MANCHU INDUSTRIAL SCHOOL, FOOCHOW, WITH HIS FAMILY

He was a stray boy, won to school and church in spite of objection of parents, who blocked his way so far as they could, and of whom he has taken care ever since, the mother being blind. Rejected fine offer to enter government service, and stays on working for these poor Manchus at $20 (Mexican), a month. Worked in day school for years at $4 a month. His wife, a field woman, worked in fields

is twelve feet square, of which space half is taken up by the k'ang, or brick bed. You would call it a platform, and it has no opening in the room; but out in the central room of the three-room combination a cooking stove is built in, and all the smoke from that fire of straw, except what gets loose and into our general lungs, has to go wandering about in intricate passages under the k'ang, and finally up a chimney on the further side. It really is a pretty good method of conserving heat, when there is any. But there didn't happen to be any in my k'ang, for the cooking stove was out of order. I certainly was *cold,* and wondered what might have happened if it had been a really cold winter, which it is not.

"But I have said enough about cold; the other main impression that I brought back was of the *warmth* of that place. The folks took up the Bible study eagerly, and they could not possibly get enough of meetings and singing and play outdoors with the strange foreign 'shepherd.' On New Year's Day all the Christians called, and a good proportion of the village fathers. Every man, woman, and child had on new garments, stiff and shining. I decided poverty wasn't such a terrible problem in that place. But 'cross the year' or no, I had my two Bible classes every day, and the people came. One class was for those who could read, men and women together, and one for boys and girls under eighteen; and Mr. Djiang led a class for non-readers.

"What a life he leads among his flock! It is next to impossible for any Chinese in China to live a private life at all, and particularly for one in his position. All day long the people would be gathering in his room, while the children played in the court outside. Talk flowed on, much about the Bible, about other topics, about nothing. The Chinese are good at 'jest setting.' All things are done in com-

mon here; if you say, 'Burn water' —in other words, fix up some tea— there will be a half-dozen volunteers. It always took two boys and two men to fill the lamps. And how they loved to sing! They put in an hour or more that way nearly every evening of the year, I suppose. No wonder they know the hymn book by heart! Mr. Djiang leads them with a little accordion; it has a peculiar jerk of its own, and the singers have their own peculiar jerks and slides too.

"Then there were the afternoon meals with the Chinese. I followed their custom of eating twice only, at nine and four—a most reasonable saving of time. The meal is always eaten off a little square table on the k'ang. Those leisurely afternoon eats and chats were very worth while, and each little group a perfect play, with plenty of Dogberrys and Bottoms and the like. One afternoon there drifted in a *scholar* from a neighboring village, a young man who had taken the first Chinese degree, B.A. What deference was paid him, especially as his clothes showed him to be a man of some property, too! His conversation flowed along, eddying now and then in the peculiar rhythm of a classical quotation. When he had gone some one remarked how fine a thing it was for country folk to hear cultivating conversation!

"The day before I left a quiet, thoughtful little man asked me some questions about the parables we had been studying, which showed he had been puzzling over them, and getting results too. He wasn't quite clear about the reason for praising the unrighteous steward, but he was all right on the responsibility and trust of holding property."

⚜

Ten Years of the Inghok Boys' School

(*See pictures on pages 340–341*)

Rev. Edward H. Smith, of Inghok in the Foochow Mission, writes that they have been celebrating a decade of history achieved by the boys' boarding school. Nearly two hundred have been on its roll of pupils, of whom fifty have united with the church; twenty-six are now at Foochow: ten in the Theological School, four in the Union Normal School, and

TEMPLE OF THE FIVE HUNDRED GENII, CANTON

twelve in Foochow College; two have entered the National Military Academy at Wuchang. "Not one of the twenty-one graduates of this school is working for money," was the way one of the graduates expressed it at the celebration, which filled the Woodin Memorial Church. Mr. Smith confesses that they at Inghok are proud of their boys. "We love them as our own children, and they know it. We have this year probably the strongest and finest senior class we have ever sent out." The school enrolled last term eighty-three members. The spirit of the student body was excellent; the religious tone has been high, the work admirable. Athletics, including tennis, basket ball, etc., have had great vogue.

Mr. Smith's letter makes it clear that the plans for coöperative education between the local government and the mission are taking definite shape and that the opportunities and calls for such work are increasing. He prefers not to write much about the matter until the success of the enterprise is more assured, realizing that the chances for failure and disappointment are many; but one does not have to read between the lines to realize that his courage and hope are high. He concludes his letter with this stirring paragraph:—

"Oh, but these are great days to be here and attempting to work out these plans that will tell so mightily for the future. Our success here began with the high standard and efficiency noted in our boarding school. Efficiency 'talks.' We want to have the same standards in our village schools. This means well-trained, consecrated men in charge. Thank God we have our own boys fitting and nearly ready for these positions."

In Perils of False Brethren

Rev. Charles A. Nelson, of Canton, in the South China Mission, describes a dramatic incident of a recent tour among the outstations of his district. He says:—

"My first stop was at the Shek Ki church. On my arrival seven men met me at the landing, men not in the best standing in the church, and I immediately knew that something was wrong. They invited me to dine with them at a restaurant, but I declined. They then followed me to the church, and at once began to make demands. The first was that I must receive back into the church a man who more than a year ago had asked and received a letter dismissing him. In the second place they wanted me to dissolve a committee which was doing excellent work in raising money for a new church. In the third place they asked me to remove the preacher, the best man we now have in the mission. Their demands were so preposterous that I refused to consider them, knowing that the cause was jealousy.

"On the morrow, when we met for worship and were to have baptism and communion, the seven men did not arrive at the opening of the service, but while I was preaching there came a loud knock at the half door of the church, and in staggered one of the seven flushed with drink, a thing quite unusual in China, even among the non-Christians.

"The man came forward, talking, and making for the room back of the pulpit, but I stopped him and asked him to be quiet and to be seated. Soon two more of his party arrived, not under the influence of liquor but feeling hurt because their demands had not been complied with. One of our members, fearing a disturbance, went out and called in a policeman; but the two turned the tables on him and began to accuse him to the police, saying that he had ordered the arrest of the unruly member and threatened to beat the man. They persuaded the police to withdraw, even though I asked him to remain and to care for the drunkard.

"After the officer withdrew the two

again attacked the man who had called in the police, but I resisted them single-handed, as not a man dared to help me. I finally got the drunken man seated and resumed my address, but decided not to baptize or to hold the Lord's Supper.

"Next morning an account of the trouble, much exaggerated, appeared in the local paper, written by one of the disturbers. In order to set matters right, I visited the magistrate and told him how the disturbance had been caused. The next day I was due at the Lam Pin church, fourteen miles away. Before I went the brethren at Shek Ki asked that the service which had been interrupted be resumed on the following Friday. I assented to this.

"On Friday when I returned the rowdies were conspicuous for their absence. About twenty men and the same number of women, all Christians, of Shek Ki were present. We had two baptisms and celebrated the Lord's Supper. At the close of the service I announced that I could not consider three of the rowdies as members until they had repented and asked pardon of the church. I trust that even now they are ashamed of their actions.

"At Shek Ki the Christians have bought property inside the walled city at a cost of $1,500 (gold), and they intend to tear it down and rebuild at a cost of $1,500 more. They are planning a large audience room, seating 600, a public reading room, and a room for a girls' school. Several men who have been abroad, together with the preacher, are very enthusiastic and are meeting with success in raising money. One of our Christians gave $500 (gold) and several gave $50 (gold).

"Although I was discouraged over the disturbance, it may all be for good. God may be sifting the people."

MEXICO

REFUGEES FROM MEXICO

On board the tramp steamship *Marie*. The left-hand picture shows various nationalities, including Chinese on forward deck; the one to the right includes some American Board missionaries: Mrs. Fritts, Miss Gleason, and Miss Smith. The view shows their sleeping and living quarters

THE BALKANS

A NOTABLE TRIBUTE

To those who still think that the foreign missionary has made no impression on the thoughtful men of the East, the following letter is respectfully commended.—*The Editor.*

MINISTRY OF NATIONAL EDUCATION,
SOFIA, May 30th, 1914.

TO MRS. H. C. HASKELL,
OBERLIN, OHIO, U. S. A.

Highly Esteemed Madam:

With deep, heartfelt sorrow I have learned of the ending of the life of your beloved husband, Dr. Henry C. Haskell. I venture to assure you that Bulgaria will never forget the memory of the untiring Dr. Haskell, who fifty years ago, with unexampled self-sacrifice, came to Bulgaria, then enveloped in darkness, with the high and noble mission to bring to her light and love. His work, exalted and noble, was crowned with success. His words and deeds in the name of righteousness, goodness, and of God are impressed upon the hearts and souls of all those who had the good fortune to know him.

And now, although a little late, because I was only recently informed of his death, permit me to express my own warm sympathy and that of the Ministry of National Education in the Kingdom of Bulgaria on the death of your universally beloved husband and to assure you that his memory will forever live in the Bulgaria to which he consecrated his life. May this serve to comfort you and your children.

MINISTER P. PESHOFF.

AUSTRIA

Seed Sowing in Austria

Dr. A. W. Clark, of our mission in Austria, has sent us from Prague a copy of the annual report of the work of the colporters who go up and down the land in Bohemia, Moravia, Lower Austria, Carinthia, and Poland. We print a few paragraphs to show the spirit of the men and what the work is like:—

"Colporters need to be picked men, selected for a difficult task. They need physical, mental, and especially spiritual qualifications. They need good powers of endurance in facing storms of rain and snow; they need, too, brisk mental endowment, that they may meet questions and objections with clearness and tact.

"Above all, they must have spiritual strength. They must know the book they carry and they must know by experience the value of the truths they commend."

Colporter Leidorf, of Vienna, says:—

"A woman who bought a Testament of me loaned it to a neighbor, who refused to give it back. Later she lost ten crowns through this man, but the loss of her Testament gave her deeper grief than the loss of her money.

"'My father had such a book,' she said, 'and when he died I wanted his Bible, but my brother would not

give it over to me. Now, Mr. Colporter, I am glad to see you and to purchase two copies.'

"At another home I was welcomed by the words: 'Comẽ into our home. We have a Testament from you, and now we want the Bible.' Often in Vienna we find Jewesses who are glad to get our Gospels. We are frequently repulsed by the words, 'I am a Social Democrat and do not wish for the books you carry.' Recently I visited a family that some years ago bought a Bible of me: 'We were so unhappy when we secured that Bible, but now we are a happy family. Peace and joy have driven away dissension.'"

"Prochazka is our chief man in Russia and he is a good evangelist. He has a Bible depot and all the rights of a bookseller. This is an advantage to him and the other workers. Prochazka has many a willing ear in shop and hall, in train and family, for the Scriptures. The cheering feature of this year is the growing demand for Polish gospel. This is more marked than ever before, and gives promise of good days to come. These single Gospels prepare the way for Testaments and Bibles."

Prochazka reports: "In one of the suburbs I met an old man who was more than glad to hear about the Bible. Later he visited me in the Bible depot and brought with him many questions that I was glad to answer. We prayed together. He was led to feel his responsibility for his neighbors, and now every week we have a Polish meeting in his dwelling. Among the hearers I have sold thirteen Testaments. A German often called at the Bible depot, but would not buy anything. I gave him an illustrated Gospel and in this he found pleasure and blessing. Since that visit he has bought several hundred Gospels.

"'What book is that you are reading?' asked a man in the train.

"'It is God's Word.'

"Priests he hated, but knew nothing of the Bible. Before he left the train he bought a Bible and promised to visit me."

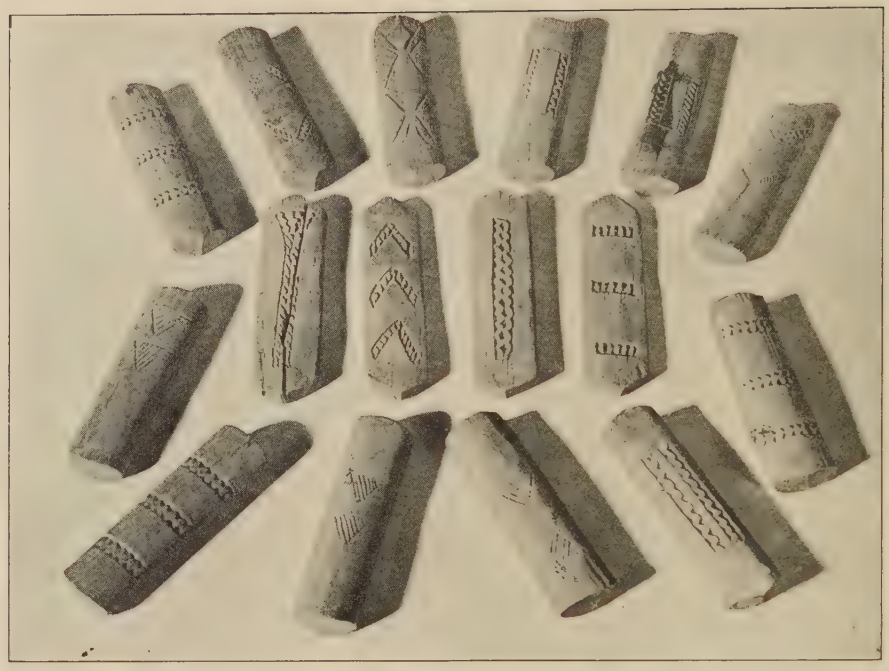
*

AFRICA

The Injustice of the Color Line

The natives in the region of the Zulu Branch of the South Africa Mission are being deeply stirred by the injustice and oppression felt in certain restrictions of the new Natives' Land Act. While containing some good provisions, the great blemish of the act is that it prevents any native from purchasing or hiring land, except by special sanction, outside certain fixed areas. As no time limit has been set to this embargo on land purchase, there is great fear that it may become permanent. While the act carries a similar prohibition for whites from purchasing land in the native reserve, their case is not at all similar, because native areas comprise only a fraction of land compared with what is already possessed by whites. Over half of the natives in Natal and the Transvaal are already compelled to rent land of European landlords, while in the Orange Free State such a situation is all but universal. The new act came into operation last June; since then considerable hardship has been suffered by natives who have been turned off of farms owned by whites and who are at a loss where to find domiciles.

There has been widespread agitation among the natives with a view to appealing to the king. Fourteen hundred pounds have been contributed by them for this purpose, and a deputation headed by John L. Dube has been appointed to proceed to England. Before so doing it is making a final appeal to the South African parliament. Inasmuch as other bodies, even with the support of English Church authorities, have met with refusal in their efforts to make representations in London about the land act, it does not



SET OF NATIVE DIVINING BONES OR "HAKATA"

A good specimen of native carving and a rare curio

appear likely that the king or any minister will receive this deputation. What the effect will be in South Africa if the deputation returns without having such an audience is a serious question.

The commission appointed by the act to investigate as to what areas should be demarcated for black and white occupation is supposed to report by June of 1915, but that time may be extended. It is within the bounds of possibility that their report when made will produce such a clash between the various white interests that no practical legislation may result. The entire situation is complicated, delicate, and ominous.

⚜

A Good Reason

Miss Diadem Bell, of Chisamba, in a letter to the Canadian Woman's Board tells of a man—a heathen, and notoriously cruel to his wives and children—who brought his little boy to the station and wished to leave him there to go to school.

"Why do you want him to learn the 'words' you despise?" asked the teacher.

"Even if a man is in prison he likes his children to enjoy liberty," was the conclusive response.

⚜

Printers Will Sympathize

Dr. W. H. Sanders, of Kamundongo, tells of the tribulations of the amateur printers of that station, who are nevertheless making good progress in conquering refractory types and presses. The boys at Kamundongo are not the first printers, by any means, who have made new mistakes while correcting former blunders. Dr. Sanders writes:—

"By this mail we are sending the first booklet, a blackboard primer prepared by Miss Bell. No one is more

aware of the shortcomings than are we. It is impossible to obviate all errors when the whole gang of boys are such imperfect workers. So frequently in correcting one error they perpetrate another. Mrs. Sanders is getting more and more nervous overseeing it, as the young fellows flounder in blunders. Mr. Todd's remark should have been, 'Just tell *her* to keep right on patiently and *she* will make a good printer,' for it is all her work. I am chief proofreader, and as yet five readings do not seem to eliminate all the errors.

"The faintness of the impression is due to not knowing just how to manage the distribution of the ink. The type does not get wedged, in all cases, as it should, but still it is necessary as much as possible to throw upon the young fellows the work of locking it up, or they would never learn. Little by little experience is being gained, and the work is improving."

⚜

INDIA

A Caste of Highwaymen and Burglars

In a recent letter from Aruppukottai, Rev. Franklin E. Jeffery tells of work which the mission is carrying on at one of the villages not far from that city. He says:—

"We have a novel work in progress in Vathuvarpattai. This place is the headquarters of the Kuruvars, a caste of highway robbers and housebreakers. Each man has two or three wives. The Kuruvars purchase baby girls at fifteen dollars apiece and rear them in their homes for wives. Their chief became a Christian and launched a reform movement among his people. Thirteen of his followers have come to us. Each of these men has signed the following pledge and indorsed the signature by his thumb impression: 'We pledge to abstain from every form of theft and to live clean Christian lives. We will not leave the village except on permission from the teacher. We will bring home all our near relatives who are now "out hunting" and cause them to live at home. We will give up drunkenness and settle our disputes through church committees. We will cease buying as wives baby girls, and will have our marriages solemnized in a Christian way only and after the bride has become of proper age. We will attend the church regularly and educate our boys and girls.'

"They are people who have property and have no need to steal, but they enjoy the excitement of the 'night hunt' as much as the Englishman enjoys stalking the tiger, and it will be a sacrifice for them to give up this form of 'sport.'"

⚜

Recent News from Madura

From many parts of the Madura Mission come encouraging reports. Rev. L. C. Powers, who has had special oversight of the day schools, writes that everywhere there is a clamor for schools and for larger schools. One gratifying feature is that the government has enlarged its grants for elementary schools. These grants help to supplement the very inadequate funds which the Board is able to send out from this country.

Rev. J. J. Banninga, of Tirumangalam, has been having interesting experiences in his evangelistic work among the Kallars, robbers by caste. With two native helpers he went into the heart of their district to preach the gospel to men who have been robbers by profession for generations. In the open square of the village he came upon groups of men and children, and in a few minutes he was discussing with the men the topics uppermost in their mind—the crops, the high cost of living.

Then Mr. Banninga questioned the men about a great granite rock near by, and asked them how it came

WOMEN TRANSPLANTING RICE

This photograph was taken on the road between Madura and Pasumalai

to be there. With scorn they replied that it had been there "from the beginning." That gave the missionary a chance to speak of God the Father who was before "the beginning," and who loved them as a father. The men listened with eager attention, and at the close asked the missionary to give them a school. All joined in the appeal.

"See the boys that would study!" they said.

Mr. Banninga told them that he could not start a school unless they became Christians.

"Give us a teacher," they said, "and we will become Christians. Let him show us what we must do and we will do it."

And so it was, day after day, in every village. The demand for schools is startling, and the missionaries look upon the opportunities with a vision of what it might mean to start the schools among these robber Kallars, 75,000 of them in this district.

The missionaries are facing serious economic problems just now because of failure of the rains. Rev. J. X. Miller, of Pasumalai, wrote in April that not since the famine of 1877 had they had so little rain. During the previous eighteen months only twelve inches of rain had fallen in Pasumalai. Dry crops were a failure and great areas of land remained unplanted. Rice was selling for double what it did in 1907. Fortunately there was an abundance of work, and the higher wages being paid made the suffering of the people, especially of the poorer classes, less acute. The building of the new capital at Delhi, the rubber and cocoanut estates of Ceylon and the Straits Settlements, the opening of cotton mills and the introduction of other industries, have taken thousands of men from their villages and have put more money into circulation.

✣

TURKEY

Eunice Atkins as a Pupil Knew Her

Miss Atkins, the news of whose death from smallpox brought sorrow to many friends in America, had sent one of the promising Armenian girls from Erzroom to this country for normal training under the care of Miss Blanche Atkins, the sister of the missionary. The young lady writes touchingly of her friend in a recent

number of *Congregational Minnesota.* She says:—

"Perhaps none of you have ever been as lonely a country school teacher as I was over there, seven days' journey from any one I had ever seen before, a cold schoolhouse and sixty children seated on the dirt floor of a 12 x 14 foot room, and that was the time when Miss Eunice came to visit me. When she opened the door I cried for joy. I forgot my troubles because she began to talk about the bright side of everything. Miss Atkins was not only our teacher, but was a true friend and an affectionate mother. No girl ever hesitated to go to her in time of trouble. Her aim was to make us grow into efficient Christian women. She was not only mother to the 200 day scholars and thirty boarder girls, but she was also mother and friend to all in Erzroom and to thousands out in the villages."

✠

Gregorians and Protestants

Rev. H. H. Riggs, of Harpoot, in the Eastern Turkey Mission, has been touring in the mountainous region far to the northeast of Harpoot. In a recent letter he says:—

"We are spending a month in this region. In Temran (a station about a hundred miles from Harpoot) there is the dubious situation that Protestantism is flourishing in the face of Gregorian hostility, but there seem to be few signs of spiritual life, especially among the men. It is a movement based on sectarian zeal rather than on religious experience. One result is that the Gregorians never enter the chapel and are very jealous of the prosperity of the Protestants.

"Here in Geghi, on the contrary, the two denominations are on the most friendly terms, the Gregorians forming a considerable proportion of our chapel audiences. I think there is a splendid field for effort here, though the local religious forces are very weak. They now have an excellent pastor in Badvelli Baghdasar. Services are well attended, and that by Gregorians as well as Protestants. Last Sunday, by invitation of the Vartabed, I preached at the regular morning service in the larger of the two Gregorian churches to a most attentive audience, which I estimated to include about one-third of the entire Armenian population of the place. Monday and Tuesday evenings I spoke on the life of Christ, with the lantern,

BRINGING A NEW MILLSTONE TO THE VILLAGE OF PERTAG

The stone was first cut in the mountains, and now with an axle at its center, and poles at the sides to steady it, it is being rolled to the little water mill in the valley. The mill is owned by an Armenian; but as it grinds flour for all the inhabitants, Kurds, Turks, and Armenians are yoked side by side to drag the new stone to its place. The old Turkish Agha leads the procession

to practically the entire population, who paid breathless attention.

"I have seldom seen such readiness to hear the gospel among the Gregorian people. One reason for this is doubtless that their clergy—a Vartabed and two priests—are men of real Christian character and purpose. Our pastor is an earnest worker and fully alive to his opportunities, so that I am very hopeful of good things here, although there is much loose morality and dissipation among the young men."

THE PORTFOLIO

Buddhist Missionary Debts

The resignation of Count Kozui Otani, Grand Abbot of the Nishi-Hongwanji Temple in Kyoto and head of the Shin sect of Buddhists, is not without its lessons to us. Hereditary religious place and power, government favor and court patronage, and personal ambitions have led to the colossal debt on the temple, the disgrace of the sect, and the abdication of its head. All this is as old as the history of religions in the world, but it is worthy of note that these millions of debt were not accumulated to satisfy the personal demands of a worldly and dissolute family, but rather in an attempt to spread the message of Buddhism throughout the earth.

Count Otani equipped an expedition and sent it to Central Asia; another to Australia; sent his favorite priests to many distant countries to establish Buddhist communities, notably to California, where much of the activity of this religion is said to be traceable to him; and in other ways spent the fortunes of the Shin sect in an effort to meet the on-coming, united front of Christianity with an equally virile and united Asiatic Buddhism.

Of course personal extravagance seems to have been a large cause also, but the inevitable conclusion is that the failure and bankruptcy in which all these efforts ended were the result of the inherent impotence of Buddhism itself. Like the other greatest of the non-Christian religions, it has life, but when matched against the growing, expanding, propagating life principle of the Christian faith, with its opulent exuberance and its certainties of trust and hope, it appears but the pale shadow of that Faith for which the hearts of men in all times and all lands have thirsted and hungered.

From the Japan Evangelist for June, 1914.

The Christian Message to Mohammedans

Since the Turks heard the Bulgarians sing "Onward, Christian Soldiers," they cling to their own way of interpreting our use of military terms in Christian service. Even "The Son of God goes forth to war" now makes a sinister appeal to them. We must not forget that in these days Mohammedans are keenly watchful and suspicious of all movements in the Christian world which touch their national or religious life. The telegraph and their daily press report to them all we say or do that affects them. They fully believe today that Christians of the West look upon them with hostile eyes. . . .

The attitude of American missionaries and educators in Turkey, as related to the Turks and other Mussulman peoples, is neighborly and sympathetic. In recent years this attitude has met with a gratifying response on the part of the enlightened and influential men and women of those peoples. This response is expressed in a confidence in our integrity and unselfish friendliness and desire to help them, which they give more unreservedly to us than to the

best of their European friends. This is not all, nor is it the most important fact of the present situation.

The help Turkey most needs, and without which any amount of material aid from abroad will be futile, is that which will impart a new *life* to those peoples. . . .

Christian living, Christian teaching, Christian healing, Christian sympathy based on knowledge of the sad handicaps under which our Mussulman brothers silently suffer—these are our equipment for the service we are to render them. These assets need no heralding. They do need powerful reënforcement and unwavering confidence in their efficiency and the certainty of their ultimate victory on the part of all who would win Mohammedans to know and believe in our Lord and Saviour Jesus Christ.

Let Christians of the West *live Christ* before Muslim eyes. Let them continue to do so as the years and the decades pass, and before this century ends our Muslim brothers, now in spiritual exile, will return and find a royal welcome home.

By Rev. George F. Herrick, D.D., in the Missionary Review of the World.

Indian Mass Movements

For some years past the depressed classes have been realizing that in Christ alone they have the right to live. They saw that there was no caste among Europeans. They were employed by Europeans as servants. They could approach, without polluting, a Christian. And they came first in small communities and now in a flood which has bewildered us and caused our machinery to break down.

Thousands have declared themselves Christians, though the missionaries know them not. Many have endured hardship and persecution, loss of income and of employment, and have remained true. The silly accusation that they are "rice Christians" can be refuted by a simple calculation as to the amount of money required to give all the Christians from these classes even the small wages they could earn in their old employments. It would swallow up the whole income of the missionary societies.

No: it is the shaking of the nations of India which we are witnessing. It is the search for the true Light—blind search, ignorant search in many cases, but a search which does end in changed lives and in a new spirit in the villages. In the Punjab the Christians increased over four hundred per cent between 1901 and 1911. The advance in the United Provinces (chiefly in the Methodist Episcopal Church) was very great. In South India, in the Telugu country, thousands came in, and in Travancore and now in Western India the movement goes on; and the cry is for teachers and for schools, for women to teach and for clergy to shepherd. The missions have been caught asleep, and there are hundreds of villages with never a teacher or a school, a chapel or a pastor. The standard of literacy among Christians has gone down alarmingly, and still more people are crowding into the Church.

The result may be a semi-heathen Church; it may be a caste of baptized heathen, or it may be the overturning of India; it may be the lever which will upset caste and Hinduism, the rod which breaks in pieces in order that the Shepherd may reconstruct a fairer India for himself.

To us is intrusted the giving of the answer.

Church Missionary Gleaner.

Chinese Proverbs

"The deeper your cave, the smaller is your heaven."

"Do no wrong by light and you'll see no devil at night."

"A maker of idols never goes to a temple."

"Fire for gold and trial for the soul."

From "China Revolutionized," by J. S. Thomson.

THE BOOKSHELF

The American-Japanese Problem: A study of the Racial Relation of East and West. By Sidney L. Gulick, M.A., D.D. New York: Scribner. Pp. 349. Price, $1.75 net.

In 300 pages of text and thirty of valuable appendix, Dr. Gulick has undertaken to show that *contact* between East and West is inevitable, and largely through conditions for which the West is responsible; that the calamity of unfriendly contact is vastly greater than any conceivable sacrifice that might be needed to secure friendship; that there are no racial differences inherently prohibitory to such friendly relations; that the races of the world are, so far as they concern this problem, *identical* in their *capacity* for interchange of psychological characteristics, and are, in fact, so drawing together; that every one of the objections raised to Oriental immigration (except the inexhaustible numbers of their countrymen) can be raised with equal force to the immigration of one or all the races now freely admitted; that Orientals, especially the Japanese, are actually debarred by the difficulty of their native language from retaining, as so many Europeans do, that barrier to the assimilation of the second generation; and that what dangers from the Orient still remain real could be averted by methods which would be equally desirable if applied to European immigration.

Dr. Gulick is not an advocate of free immigration, of intermarriage—though he shows that there is no evidence that it would be detrimental to the race—nor of cheapening our highest standards of citizenship.

Constructively, he suggests that for all races alike, citizenship be the privilege of personal fitness, wholly irrespective of race; that examinations should precede and dignified ceremonies accompany the bestowal of citizenship; that immigration be confined to those who intend to become citizens and furnish proof of good faith by periodic registration with fees—to be, perhaps, reduced in proportion to the progress made in the required preparation, the oversight of the matter to be, not with the courts, but with suitable commissions and bureaus created for the purpose; and that the number of immigrants from any one race be restricted to a fixed per cent of those from the same race who are already citizens of the United States.

A fair review must emphasize Dr. Gulick's freely expressed assumption that in the spirit of Christianity lie not only the main reason for attempting to solve the problem, but the hope that it can be solved and the final test of every method which can contribute toward a successful solution. In that spirit he brings to the preparation of the book a keen mind peculiarly well acquainted with Japanese of all classes, among whom, for more than twenty-five years, he has enjoyed unusually varied and intimate relations; a knowledge of Californian life acquired by residence, and painstaking special investigation.

He answers conclusively some of the misgivings of us who already sympathize with the Japanese in California; and if given the careful reading the obscurities of his somewhat hasty style necessitate, will repay and convince many who now favor exclusion.

SAMUEL C. BARTLETT.

Japan's Inheritance: The Country; Its People and Their Destiny. By E. Bruce Mitford. New York: Dodd, Mead & Co., 1914.

"Wanted—the truth about Japan." This opening sentence of "Japan's Inheritance" would find its complement in the recent words of Sir Edward Grey regarding diplomacy, "The difficulty is not so much in telling the truth as in getting the truth believed." This book is a good attempt at counteracting some of the

follies that Japan's friends and foes alike have been guilty of in the past. "Probably no nation on earth has been so much discussed, no nation so little understood" (p. 349). [How about the United States in that respect?]

This is not a *vade mecum* of dates and statistics regarding all things Japanese; the subtitle precludes that idea. The three items of "The Country; Its People and Their Destiny" are traversed in a sort of running commentary of an empirical nature by a sympathetic observer who spreads his observations over 380 pages of clear type, divided into twenty chapters and interspersed with seventy-five good photogravures and a dozen geographical charts. Some readers will surely wish there were also a glossary.

Over 250 pages are devoted to the physical features of the country, and about 130 pages to people, politics, and policies. Volcanoes are the author's specialty, and these claim three-sevenths of the entire book. The reader who is interested in "Japanese vulcaninity" will find here a feast. He will certainly be far less disappointed than the one who turns to the chapter on "Education and Religion" in the hope of getting something of real value on those great topics. Evidently literature is not counted an "inheritance," as it is not mentioned.

In his descriptions of Japan's natural scenery, some of which he characterizes as "unsurpassed for grandeur" (p. 112), the author is at his best. Passing from the descriptive to the more didactic part, the last five chapters of the book are illuminating and well worth reading. These chapters are: "Education and Religion," where the author seems the least at home; "The Political Fabric," where he answers many questions in a clear and interesting way; "Japan as a Colonial Power," where he tells some of those truths that are hard to get believed, especially in regard to Korea; "Where East Meets West," an enlightening discussion that contains food for thought to us in the United States; and "A Peep into the Future," a sane and well-balanced attempt at prophecy without, however, going too near the crater of *detail*. This chapter fittingly closes one of those rather rare books on Japan that leave a good taste in the mouth.

H. B. NEWELL.

The Immortal Seven: Judson and His Associates. By James L. Hill, D.D. Boston: American Baptist Publication Society. Illus. Pp. 151. Price, 50 cents net.

The story of the first missionaries from this country to Asia is graphically and sympathetically told by one who has brought persistent and enthusiastic devotion to the study of his material. Beginning with the story of the ordination of Messrs. Judson, Hall, Newell, Nott, and Rice, Dr. Hill describes their setting forth for India, their arrival and work there, and something of the outcome of their lives. The book is designed for lovers of biography and missions, for those interested in the history of Salem as a "place of many beginnings," and as a source of material for those responsible for programs for missionary meetings. Apt quotations and appropriate pictures accompany the text.

Educational Missions. By James L. Barton, D.D. New York: Student Volunteer Movement. Pp. 271. Price, cloth, 75 cents; paper, 50 cents.

When one of the foremost missionary statesmen of our day commits to writing his convictions concerning any great missionary theme, the Christian world is sure to be interested. The great range and complexity of the subject chosen—"Educational Missions"—compels the author occasionally to strip his sentences of illustrative material. This renders the reading somewhat heavy at times, but it enables the author to treat the subject more exhaustively and increases the reference value of the book.

The chapter devoted to the study of women is perhaps the most readable,

although Chapters Six, Seven, and the latter part of Chapter Eight are intensely interesting. The careful analysis of the temperaments of the students of different nations in Chapter Eight will be especially interesting to all contemplating service in foreign fields. The information contained in the appendices is so well classified and of such inherent worth as to be of great service to all students of missions.

Taken as a whole, the book throws a flood of light upon the many vexing problems that confront the missionary educator in non-Christian lands. It is a powerful missionary apologetic and ought to be widely read by all Christian workers.

WELLINGTON H. TINKER.

An Heroic Bishop. The Life Story of French of Lahore. By Eugene Stock. London: Hodder & Stoughton. Illus. Pp. 127. Price, $1.00 net.

Thomas Valpy French, first Bishop of Lahore, stands high in the list of missionary bishops which Oxford University has given to the Church of England, even though the list includes such names as those of Patteson and Hannington, the martyrs, of Heber, of Hadfield and Williams, who each served fifty years in New Zealand, and of various pioneers on mission fields. French's foreign missionary career comprised five periods, each period being occupied by new and pioneer work. He founded St. John's College in Agra; he opened the mission work in what is now called the Northwest Frontier Province; he established the Divinity College for training native preachers in Lahore; he was made first Bishop of Lahore in 1877 and served until 1887; then, after a furlough at home, at the age of sixty-five, the intrepid bishop left England for the fifth and last time to start the Church Missionary Society mission at Muscat in Arabia. Here he died in May, 1891, and was buried in the little Christian cemetery at the foot of high cliffs rising from a little cove and reached by boat only.

Mr. Stock is secretary of the Church Missionary Society under which Bishop French worked. His brief story is stirring and eloquent, as would be expected from a man of his preëminence. It should be read by every one who believes in missions and honors a brave and consecrated life.

The Education of Women in Japan. By Margaret E. Burton. New York: Revell. Pp. 268. Price, $1.25 net.

Realizing that few people in America know the strength of woman's influence in Japan, and believing that changing conditions and ideals of life are fraught with danger to these women and are full of opportunities for helpfulness on the part of Western women, Miss Burton has written this book. It is of fascinating interest, wonderfully comprehensive, full of generous recognition of what mission work has done for Japanese women, and contains an insistent appeal that the help be redoubled rather than in any way lessened. The author is already well known for her studies of women in China. The missionaries of the American Board and the Board's schools are often named and always commended in these pages.

Manual of Missions. By Rev. Carl L. Howland. Fleming H. Revell Co. Pp. 176. 75 cents net.

This book within its few pages reviews the nine chief religions of mission lands in nine different chapters, seventeen different countries or peoples for whom modern missions are carried on, closing with a collection of quotations and a list of the American and Canadian missionary societies. The great mission work carried on in Turkey is wholly omitted in the survey of the fields. It will have some value for a beginner in the study of missions.

J. L. B.

Our World Family. By Helen Douglas Billings. West Medford, Mass.: Central Committee on the United Study of Foreign Missions. 20 cents, paper.

"Our World Family," the text-book prepared by Mrs. Helen Douglas Billings for children's societies this coming year, is full of interesting material

about the baby brothers and sisters, the games, the work, the medicines, the schools, and the temples of boys and girls in other countries. It will be of immense assistance to all leaders in their task of making American children friends with all the children of the world. M. P.

WORLD BRIEFS

Three German Bible Societies celebrate their centenaries in 1914—the Berg Society of Elberfeld, the Saxon Society of Dresden, and the Prussian Bible Society of Berlin.

Some years ago a member of the Christian Church gave to its Foreign Missionary Society a good farm in Missouri. This farm has been sold and the proceeds will be used to establish two memorial missionary homes in Africa.

The Church Missionary Society of London has recently sent out an appeal for medical missionaries. Two doctors are needed for Africa; two medical men and one medical woman for Persia; two men and two women doctors for India, and two men for China.

The Far Eastern Information Bureau, of which Dr. J. W. Jenks is director, has stated that China's national debt is the smallest of any of the great nations. She owes only $663,834,995, while France's debt is $6,343,208,000 and Germany's is $4,913,320,000. China's average per capita is only $1.66, while that of the British empire is $8.01 and the United States is $10.81.

After having been lost for nearly a hundred years, the boxes containing Arctic specimens collected on the Sir John Franklin expeditions (1819–27) have been found and unpacked. Some specimens were still in their original wrappings. It seems they had been sent to the Royal Naval Museum, where they were sidetracked. They will now be turned over to the British Museum.

The Russian Minister of Education proposes to set apart about 850,000 acres in the Caucasus for state forest land which can be held as a national preserve, something like our Yellowstone Park, where the rarer game animals, such as ibex, bison, etc., would be allowed to run unmolested. Building towns or villages would be forbidden and neither mining nor agriculture permitted.

The China Christian Literature Society has made a grant of books to the value of $5,000 for free distribution among China's leaders in this time of open-mindedness toward the Christian religion and learning. Dr. Timothy Richard reports in the *Missionary Voice* that a series of biographies of Christian statesmen is being prepared for circulation among Chinese students and younger men. Hastings' one-volume Bible dictionary is also being put into Chinese.

The Indian government is causing to be published the information that Indian students going to other countries, such as England, America, and Japan, for study must provide themselves with certificates of identity, signed by designated authorities. These documents will be useful in case of application for passports or for aid in difficulty. They will be especially needed in Japan, where application for admission as students will hereafter have to be made through a minister or consul.

Early in May Sicily suffered from a serious earthquake with great loss of life and terrible suffering. The scenes attending the rescue of survivors and search for the dead were heart-rending, and the Catholic clergy did their utmost to minister to the people. The Archbishop of Catania erected an altar on a lava peak which overlooked the devastated district and there said prayers for the dead. Another priest used the bells from his church, which had been thrown 500 feet from their steeple, as a temporary altar from which prayers were said.

A correspondent of the *North China Herald* from South Manchuria declares that while China's three eastern provinces have done good work in rooting out the poppy plant, some of the blackest rascals from Northern China grow the poppy in Russian territory just over the border and smuggle it into China in large quantities. The ordinary Russian peasant farmer is said to be entirely willing to rent his fields for a large sum to his Chinese brother for poppy planting, and is quite unconcerned by the fact that the poppy crop soon impoverishes the soil.

The new Cunard steamer, the *Aquitania*, numbers in her life boat equipment two motor boats, whose function it will be to tow the ordinary life boats in case of disaster. The motor boats are each 30 feet long by 9 feet 6 inches wide. They are equipped with paraffin motors, but petrol

may be used in order to start them immediately. They are provided with medical chests, blankets, and food supplies. A Marconi wireless apparatus, having a range of about 300 miles, is also fitted, the "aërials" being carried on two 25-foot bamboo masts, which may be lowered when not in use.

According to an article in the April number of the *Moslem World* there are thirty-two Mohammedan mosques in Peking, all in good repair, equipped with bathrooms, which are necessary in connection with the ceremonies of worship, and all but one mosque supplied with a teacher or "Ahong." Careful questioning on the part of Mr. Ogilvie, the missionary whose article we quote, places the number of Moslem families in Peking at 5,949. The poorer and less educated ones declare that there is no difference between their doctrine and that of the Christians, and are inclined to make common cause with them against Buddhists and other idol worshipers. This illusion on their part would make easy the way for Christians to influence the Mohammedan population of the city, but so far no specially organized work for them has been attempted.

THE CHRONICLE

Departures

June 9. From Boston, Rev. and Mrs. Harold Cooper, to join the Western Turkey Mission. (See page 330.)

June 23. From New York, Rev. and Mrs. John K. Birge, to join the Western Turkey Mission. (See page 330.)

June 26. From New York, Mr. J. Van Wie Bergamini, to join the North China Mission. (See page 332.)

Arrivals on the Field

April 18. At Tientsin, China, Mr. and Mrs. James H. McCann.

Deaths

June 23. At Springfield, Ill., Miss Jane E. Chapin, formerly of the North China Mission. (See page 342.)

June 26. At Honolulu, H. T., Mrs. Eliza Jane (Canfield) Scudder, wife of Dr. Doremus Scudder, and from 1887 to 1889 missionary of the American Board in Japan.

Marriages

June 16. At Okayama, Japan, in the presence of United States Consul George N. West, by Rev. James H. Pettee, D.D., assisted by Rev. Frank C. Briggs, of Himeji, Japan, and Cambridge, Mass., Rev. Prof. Charles Buckley Tenney, dean of the Baptist Theological Seminary, Tokyo, Japan, and Elizabeth Wilson Pettee, daughter of the officiating clergyman and missionary of the A. B. C. F. M.

June 23. At Hamilton, Ont., Mr. L. Gordon Cattell, of the West Central Africa Mission, and Miss Margaret Morton.

June 27. At St. Joseph, Mo., Mr. Harold F. Smith, of the Presbyterian Mission, Chefoo, China, and Miss May W. Corbett, of the North China Mission.

July 6. At Dubuque, Ia., Dr. Walter Cary and Miss Laura Lattner, appointed to the Central Turkey Mission.

Births

May 24. At Tientsin, China, a son to Rev. and Mrs. Charles A. Stanley.

June 15. At Erzroom, Turkey, a daughter to Dr. and Mrs. Edward P. Case.

∴

Dr. Clarence D. Ussher, of the Board's hospital in Van, Eastern Turkey, has received a public expression of thanks from the Vali of the Vilayet of Van for his valuable services during the recent epidemic of typhus among the soldiers who were in winter quarters in and near the city. Dr. Ussher made careful investigation as to the manner of infection and methods of treatment of the disease and believes that he has made important discoveries on the former point.

∴

The American Board received its fair share of honorary degrees at the late commencement season. Williams College conferred doctorates of divinity upon Dr. George C. Raynolds, of Van, and Rev. Alpheus N. Andrus, of Mardin, both graduates of the college. The same degree was conferred upon Rev. Sidney L. Gulick, of Kyoto, by both Yale University and Oberlin College.

∴

The Federal Council of the Churches of Christ in America has appointed a Commission on Relations with Japan, has secured the release of Dr. Sidney L. Gulick

till January 1, 1915, from his work with the American Board, and has engaged him to serve as the representative of the Commission. Plans are now being formed looking towards an attempt to consider the whole question of our relations with Japan in the Christian spirit and from the Christian point of view. Dr. Gulick will represent the Federal Council in addresses before chambers of commerce, city clubs, churches, universities, and other influential groups.

∴

Dr. Mary Mills Patrick, president of Constantinople College for Women, received last June the order of the Shefakat from Sultan Mohamet V in recognition of her services to the higher education of women in Turkey. The institution of which Dr. Patrick is president was founded some twenty-five years ago by our own Woman's Board of Missions and was then known as the American College for Girls in Constantinople. The occasion for the present honor was the dedication of the college's new buildings on the European side of the Bosporus. Dr. Patrick received also an LL.D., conferred by a representative of Smith College, an American flag brooch set with rubies and brilliants from Ambassador Morgenthau, and other notable gifts. Turkish officials and representatives of some of the Balkan States attended the dedication exercises.

DONATIONS RECEIVED IN JUNE

NEW ENGLAND DISTRICT

Maine

Baldwin, East Cong. ch.	3 00		
Bangor, All Souls' Cong. ch., 150, and Hammond-st. Cong. ch., 75, both toward support of missionary,	225 00		
Bethel, Cong. ch.	11 00		
Bluehill, Cong. ch.	12 50		
Farmington, 1st Cong. ch.	28 00		
Kennebunkport, South Cong. ch., toward support Rev. James C. Perkins,	400 00		
Portland, State-st. Cong. ch., for work of Rev. R. A. Hume, 243.25; Mrs. W. O. Hough, 10,	253 25		
Princeton, Cong. ch.	7 00		
Rockland, Mrs. Mary N. P. Hawken, for Adana,	5 00		
Saco, 1st Cong. ch.	7 15		
West Newfield, Cong. ch.	12 00	——	963 90

New Hampshire

Dunbarton, Cong. ch.	10 00		
Epping, Cong. ch., Mabel J. Thompson,	5 00		
Epsom, Union Cong. ch.	5 00		
Hanover, Center Cong. ch.	4 55		
Lebanon, West Cong. ch.	26 37		
Mason, Cong. ch.	3 25		
Nelson, Cong. ch.	24 00		
Ossipee, 1st Cong. ch.	32 00		
Pelham, Cong. ch., E. H. Gowing,	10 00		
Rochester, 1st Cong. ch.	11 99		
Somersworth, 1st Cong. ch.	15 00	——	147 16
Legacies.—Nashua, Mrs. Mary A. B. Moore, add'l,	277 50		
Orford, John Pratt, by Charles M. Blake, Trustee,	4,013 91	——	4,291 41
			4,438 57

Vermont

Coventry, Cong. ch.	10 60		
Craftsbury, North Cong. ch.	30 00		
Danby, Cong. ch., toward support Rev. E. A. Yarrow,	20 00		
Duxbury, Cong. ch., toward support Rev. J. X. Miller,	5 83		
Randolph Center, Mrs. D. H. Nutting,	20 00		
St. Johnsbury, North Cong. ch., Friends of missions, 100; South Cong. ch., Rev. C. H. Morse, 10,	110 00		
Springfield, Cong. ch.	121 40		
Wells River, Cong. ch.	50 00		
West Brattleboro, Cong. ch.	29 40		
Westminster West, Cong. ch.	11 00	——	408 23

Massachusetts

Amesbury, Union Cong. ch.	9 90		
Amherst, Hope Cong. ch., Rev. R. B. Johns,	1 00		
Ashcroft, F. A. W.	4 00		
Auburndale, Cong. ch., Arthur S. Cooley,	25 00		
Billerica, 1st Cong. ch.	20 00		
Boston, Phillips Cong. ch. (South Boston), 75; Eliot Cong. ch. (Roxbury), 39.53; Mt. Vernon Cong. ch., Friend, 10; Baker Cong. ch. (East Boston), 3.77; Clara D. Jones, 1; H. M. B., of which 5 for China, 45; Friend, 500; Friend, 5,	679 30		
Braintree, 1st Cong. ch.	24 63		
Brimfield, 1st Cong. ch.	24 16		
Brockton, Wendell-av. Cong. ch.	26 00		
Burlington, ch. of Christ,	10 00		
Cambridge, 1st Evan. Cong. ch. (Prospect-st.), 150; Pilgrim Cong. ch., 52.93; Charles S. Lewis, 25,	227 93		
Chelsea, Central Cong. ch.	41 20		
Chicopee, Mrs. Sarah Z. Pease,	25 00		
Dalton, 1st Cong. ch., toward support Rev. T. A. Elmer,	607 90		
East Douglas, Mrs. E. L. Williams, for India,	5 00		
Easthampton, 1st Cong. ch.	41 82		
Enfield, Cong. ch., of which 100 from Mrs. Henry M. Smith and 100 from Marion A. Smith,	200 00		
Falmouth, 1st Cong. ch.	54 64		
Fitchburg, Finnish Cong. ch.	12 35		
Framingham, Plymouth Cong. ch.	105 00		
Franklin, 1st Cong. ch.	8 71		
Granby, ch. of Christ, of which 10 from Rev. and Mrs. Irving H. Childs, for West Central Africa,	32 93		
Hadley, 1st Cong. ch.	8 91		
Hamilton, Cong. ch.	10 00		
Hanover, 1st Cong. ch.	20 00		
Haverhill, Center Cong. ch., 95.68; Riverside Memorial Cong. ch., 20; Friend, 4.40,	120 08		
Haydenville, Cong. ch.	6 25		
Hinsdale, 1st Cong. ch.	26 54		
Holyoke, 2d Cong. ch., 232.13; 1st Cong. ch., 143.20,	375 33		

Huntington, 2d Cong. ch.	22 00	
Lawrence, Friend,	10 00	
Lee, George W. Bidwell,	25	
Leominster, F. A. Whitney,	15 00	
Mansfield, Cong. ch. and Sab. sch.	54 22	
Melrose, Cong. ch.	77 25	
Merrimac, 1st Cong. ch.	15 95	
Millbury, 2d Cong. ch.	29 72	
New Bedford, North Cong. ch.	31 06	
Newburyport, Clara A. Bliss,	15 00	
Newton, Eliot Cong. ch., 333; In memory of Rev. S. Lewis B. Speare, 5,	338 00	
Norton, Christian Assn. of Wheaton College,	25 00	
Peru, Cong. ch.	2 00	
Richmond, Rev. William M. Crane, toward support Dr. E. P. Case,	250 00	
Royalston, 1st Cong. ch.	13 42	
Southampton, Cong. ch.	65 00	
Southbridge, Elm-st. Cong. ch.	16 60	
South Dennis, Cong. ch.	18 93	
Spencer, 1st Cong. ch., Young Woman's Mission Club, toward support Dr. R. G. Moffatt,	44 00	
Springfield, Park Cong. ch., 60; Faith Cong. ch., 50; South Cong. ch., Friend, 25; Lilla M. Harmon, 5; U. C., 5,	145 00	
Sterling, Cong. ch.	34 27	
Taunton, Trin. Cong. ch., 144; East Cong. ch., 5.70,	149 70	
Templeton, Trin. Cong. ch.	11 36	
Waltham, 1st Cong. ch.	33 00	
Warren, Cong. ch.	22 44	
Watertown, Phillips Cong. ch., 367.51; Harris W. Moore, 5,	372 51	
Wellesley, Lucy W. Rodman,	5 00	
Wellfleet, 1st Cong. ch.	25 94	
West Brookfield, Cong. ch.	16 66	
West Medford, Cong. ch.	91 40	
Westminster, 1st Cong. ch.	19 57	
Williamstown, White Oaks Cong. ch.	4 50	
Winchester, 1st Cong. ch., of which 225 toward support Rev. A. W. Clark,	406 40	
Worcester, Piedmont Cong. ch., toward support Dr. and Mrs. J. B. McCord, 500; Plymouth Cong. ch., 83.92; Bethany Cong. ch., 15; E. C. H., for work among Moslems, 50; Miss M. J. Emerson, 10; Friend, 15,	673 92	
Yarmouth, Cong. ch., Ruth A. Hall,	10 00	
———, Friend, toward support of a missionary,	1,012 00	
———, Friend, for China,	250 00	
———, Cape Cod,	10 40	— 7,091 05
Legacies.—Boston, Betsey R. Lang, by Frank H. Wiggin, Trustee, add'l,	40 00	
Cambridge, Susan F. Shedd, by Howard B. Flint, Adm'r,	2,500 00	
Fairhaven, J. F. Damon, add'l,	20 00	
Lee, Isabella M. Ames, by Bennett T. Gale, Ex'r, add'l,	400 00	
Westhampton, Sarah C. Cook, by Daniel W. Wells, Ex'r,	1,600 00	— 4,560 00
		11,651 05

Rhode Island

East Providence, United Cong. ch.	15 70	
Newport, United Cong. ch., Friend,	1 00	— 16 70

Young People's Societies

Massachusetts.—Abington, Y. P. S. C. E., for Inghok, 10.78; Amesbury, Union Y. P. S. C. E., 3; Boston, Baker Y. P. S. C. E. (East Boston), 2; Douglas, East Y. P. S. C. E., 5; Easthampton, 1st Y. P. S. C. E., Junior Dept., for Mt. Silinda, 5; Millis, Young Helpers' Soc. of ch. of Christ, for Inghok, 5; Monterey, Y. P. S. C. E., 10; Newton, Lowry Y. P. S. C. E. of North Cong. ch., for Harpoot, 5; Saxonville, Edwards Y. P. S. C. E., 3; Somerville, Highland Y. P. S. C. E., for Adana and Hadjin, 30; do., Prospect Hill Y. P. S. C. E., 1; Tolland, Y. P. S. C. E., 3.45; Uxbridge, Y. P. S. C. E., 2; Ware, East Y. P. S. C. E., 8; Wellesley, Y. P. S. C. E., 5, 98 23

Sunday Schools

Vermont.—Brattleboro, Central Cong. Sab. sch. 14 70

Massachusetts.—Boston, 1st Cong. Sab. sch. (Hyde Park), 26; do., 2d Cong. Sab. sch. (Dorchester), 10; New Bedford, Trin. Cong. Sab. sch., 14.36; do., North Cong. Sab. sch., 2.39; Newton, Eliot Cong. Sab. sch., of which 30 for Madura and 13 for Albania, 43; Sterling, Cong. Sab. sch., 2.50; Worcester, Bethany Cong. Sab. sch., 5, 103 25

Rhode Island.—East Providence, Riverside Cong. Sab. sch., for Albania, 7 00

124 95

MIDDLE DISTRICT

Connecticut

Bridgeport, Friend,	10 00	
Chester, Cong. ch.	22 75	
Cromwell, 1st Cong. ch.	19 60	
East Hampton, Cong. ch.	48 53	
East Haven, Cong. ch.	18 75	
Groton, Mrs. E. W. Hooker, toward support Rev. and Mrs. R. S. Stapleton,	700 00	
Hartford, Park Cong. ch., toward support Rev. A. B. DeHaan,	125 00	
Huntington, Cong. ch.	35 00	
Meriden, 1st Cong. ch., 300; Center Cong. ch., 54.71,	354 71	
Middletown, 1st Cong. ch.	20 93	
New Haven, Westville Cong. ch.	22 11	
Norwich, Broadway Cong. ch., 1,100; 2d Cong. ch., 22.59,	1,122 59	
Pomfret, Rose M. Munger,	20 00	
Putnam, 2d Cong. ch., toward support Dr. H. N. Kinnear,	31 61	
Somers, Cong. ch.	22 00	
Talcottville, Cong. ch., of which 400 toward support Mrs. E. H. Smith,	506 00	
Thomaston, 1st Cong. ch.	9 96	
West Suffield, Cong. ch.	6 00	
Wethersfield, Cong. ch., toward support Rev. J. J. Banninga,	118 90	
———, Litchfield North East Assn., for Pangchwang,	25 00	— 3,239 44

New York

Brooklyn, ch. of the Pilgrims, 500; United Cong. ch., 28.90; Marion L. Roberts, for Austria, 12.25,	541 15	
Camden, Cong. ch.	40 00	
Deansboro, Cong. ch.	20 00	
Friendship, Cong. ch.	6 00	
Moreland, Mrs. Lewis Bailey,	10 00	
New York, Broadway Tab. Cong. ch., 50; Christ Cong. ch., 29.02; Forest-av. Cong. ch., 10; Mrs. D. Willis James, 5,000; D. S. Bennet, for village schools, Vadala, 100,	5,189 02	
Port Leyden, Cong. ch., 5.45; A. J. Schroeder, 25,	30 45	
Poughkeepsie, 1st Cong. ch.	236 00	
Randolph, Cong. ch.	18 00	
Smithtown Branch, Miss F. N. Tyler,	2 00	
Syracuse, Good Will Cong. ch.	123 00	
———, Friend, Central New York,	40 00	— 6,255 62
Legacies.—Brooklyn, Charles A. Hull, add'l,	47 50	
New York, Henry W. Hubbard, by John N. Blair, 1,000, less tax,	997 49	— 1,044 99
		7,300 61

New Jersey

Glen Ridge, Cong. ch., toward support Dr. F. Van Allen,	150 00	
Montclair, Mrs. George Weston,	100 00	250 00

Pennsylvania

Ridgway, Miss Ida E. Wood,	5 00	
Spring Creek, Cong. ch.	17 00	22 00

Ohio

Alliance, Cong. ch.	3 60	
Ashland, Cong. ch.	9 39	
Chardon, Cong. ch.	17 50	
Chester, Cong. ch.	2 96	
Cincinnati, Lawrence-st. Cong. ch.	16 00	
Cleveland, Archwood-av. Cong. ch., 50; Park Cong. ch., 40; Cyril Cong. ch., 20,	110 00	
Columbus, Grandview Cong. ch.	10 00	
Elyria, Mrs. F. B. Haines,	5 00	
Fullertown, Friend,	5 00	
Lock, Cong. ch.	7 00	
Madison, Cong. ch.	11 00	
Newton Falls, 1st Cong. ch.	28 00	
Oberlin, 1st Cong. ch.	82 25	
Springfield, Mr. and Mrs. J. Frank Petticrew, for Pangchwang,	7 50	
Toledo, Washington-st. Cong. ch.	67 13	
Troy, Cong. ch.	7 50	389 83
Legacies.—Cleveland, Robert O. Beswick, by Winifred B. Spooner, Trustee and Ex'x,		736 48
		1,126 31

District of Columbia

Washington, Ingram Memorial Cong. ch.	24 00

North Carolina

Montreat, Frances H. Wood,	3 00

Florida

Avon Park, Union Cong. ch.	11 00	
Daytona, E. M. Condit,	500 00	
Ormond, Union Cong. ch.	15 00	526 00

Young People's Societies

Pennsylvania.—Milroy, White Memorial Y. P. S. C. E., for Adana,	10 00
Maryland.—Baltimore, Henry Martyn Club of Associate Cong. ch., for Adana and Harpoot,	43 00
District of Columbia.—Washington, Ingram Memorial Y. P. S. C. E.	4 00
	57 00

Sunday Schools

Connecticut.—Bridgeport, 1st Cong. Sab. sch., for Albania, of which 5 from Home Dept., 15.06; Hartford, Farmington-av. Cong. Sab. sch., 26.06; Meriden, Center Cong. Sab. sch., 7.29; New London, 1st Cong. Sab. sch., toward support Rev. C. N. Ransom, 25.50; Putnam, 2d Cong. Sab. sch., toward support Dr. H. N. Kinnear, 8.61,	82 52
New York.—Brooklyn, South Chapel Sab. sch., for Mindanao, 10; Homer, Cong. Sab. sch., 5.52; Mt. Sinai, Cong. Sab. sch., 3; New York, Olivet Cong. Sab. sch., Miss. Soc., 50; West New Brighton, Immanuel Sab. sch., for Inghok, 50,	118 52
Pennsylvania.—Milroy, White Memorial Cong. Sab. sch., of which 10 for Adana, 30; do., do., Men's Bible Class, for Adana, 10,	40 00
District of Columbia.—Washington, Ingram Memorial Cong. Sab. sch.	13 42
Florida.—Daytona, Cong. Sab. sch., 15.98; West Palm Beach, Union Cong. Sab. sch., toward support Dr. P. T. Watson, 10,	25 98
	280 44

INTERIOR DISTRICT

Kentucky

Lexington, Cong. ch.	2 00

Louisiana

Roseland, 1st Cong. ch.	69 50

Texas

Helena, Cong. ch.	1 00

Illinois

Abingdon, Cong. ch.	27 25	
Aurora, E. E. Bouslough,	210 00	
Brookfield, Cong. ch.	16 00	
Caledonia, Cong. ch.	19 00	
Chicago, 3d Cong. ch., 56.45; South Cong. ch., 28; Christ Ger. Cong. ch., toward support Rev. C. H. Maas, 4.50; In loving memory of J. R. H., 5,	93 95	
Freeport, Cong. ch.	4 00	
Gridley, Cong. ch.	15 00	
Jacksonville, Cong. ch., toward support Rev. L. J. Christian,	125 00	
Joy Prairie, Cong. ch.	41 63	
La Harpe, Cong. ch.	9 52	
Naperville, Cong. ch.	50 00	
Peoria, 1st Cong. ch., of which 5 from Miss M. H. Bradley,	105 00	
Sandwich, J. Q. Adams,	25 00	
Winnebago, 1st Cong. ch.	5 00	740 35

Michigan

Armada, 1st Cong. ch.	10 00	
Carmel, Cong. ch.	2 00	
Detroit, 1st Cong. ch., toward support Rev. J. H. Dickson,	206 83	
Eastport, Cong. ch.	1 00	
Kalamazoo, 1st Cong. ch.	50 00	
Portland, 1st Cong. ch. and Sab. sch.	6 25	
Stanton, Cong. ch.	25 00	301 08

Wisconsin

Baraboo, 1st Cong. ch.	10 00	
Columbus, Olivet Cong. ch.	195 00	
Dodgeville, Welsh Cong. ch.	12 00	
Stoughton, 1st Cong. ch.	15 00	
Vesper, 1st Cong. ch., Woman's Miss. Soc.	5 00	237 00

Minnesota

Fairmont, Cong. ch.	14 51	
Minneapolis, Plymouth Cong. ch., toward support Rev. A. H. Clark, 47.83; Linden Hills Cong. ch., 40,	87 83	
Morris, Cong. ch.	12 65	114 99

Iowa

Anamosa, Cong. ch.	34 70	
Avoca, 1st Cong. ch.	3 39	
Cedar Rapids, 1st Cong. ch.	33 00	
Charles City, Cong. ch.	22 00	
Creston, 1st Cong. ch.	20 00	
Davenport, Mrs. Fannie M. Bushnell,	2 00	
Dubuque, 1st Cong. ch.	65 05	
Fort Atkinson, Cong. ch.	4 51	
La Moille, Cong. ch.	19 00	
New Hampton, Royal H. Gurley, for Pangchwang,	5 00	
Orchard, Cong. ch.	7 00	
Spencer, Cong. ch.	24 80	
Victor, Cong. ch.	2 66	243 11

Missouri

Legacies—St. Louis, Philinda J. Couper, by W. B. Homer, Ex'r,	1,000 00

North Dakota

Leipzig, Philadelphia Ger. Cong. ch.	18 00

South Dakota

Aberdeen, Cong. ch. 5 59
Custer, Cong. ch. 4 00
Garretson, Cong. ch. 8 42
Lebanon, Cong. ch. 2 40
Letcher, Cong. ch. 96
Lyndall, Cong. ch. 12 00
Rapid City, Cong. ch. 6 42
Revillo, Cong. ch. 2 24—— 42 03

Nebraska

Arborville, Cong. ch. 3 15
Arlington, Cong. ch. 9 60
Long Pine, Cong. ch. 25 00
Sutton, 1st Cong. ch. 12 76—— 50 51

Kansas

Kansas City, Central Cong. ch. 9 00
Leavenworth, Bessie B. Gregory, 10 00
Tonganoxie, 1st Cong. ch. 10 56
Wellington, 1st Cong. ch. 17 50—— 47 06

Colorado

Bethune, Ger. Cong. ch. 3 55
Boulder, A. M. Sawyer, deceased, 6 50—— 10 05

Young People's Societies

Alabama.—Beloit, Union Y. P. S. C. E., for Mt. Silinda, 5 00
Illinois.—Chicago, Mission Study Class of Madison-av. Cong. ch., for Albania, 11; do., California-av. Y. P. S. C. E., for Albania, 10; Waukegan, Y. P. S. C. E., for Aruppukottai, 10; Wheaton, College Y. P. S. C. E., of which 5 for Mt. Silinda and 2.50 for Shansi, 7.50, 38 50
Minnesota.—Mankato, 1st Y. P. S. C. E., for Adana, 15; Morris, Y. P. S. C. E., 2.50, 17 50
Nebraska.—Liberty, Y. P. S. C. E. 4 40
65 40

Sunday Schools

Texas.—Houston, Pilgrim Cong. Sab. sch. 1 00
Illinois.—De Long, Cong. Sab. sch., for Albania, 10; Mendon, Cong. Sab. sch., for Albania, 10, 20 00
Minnesota.—Minneapolis, 5th-av. Cong. Sab. sch. 15 00
Iowa.—Sherrill, Pilgrim Ger. Cong. Sab. sch., toward support Rev. C. H. Maas, 5; Spencer, Cong. Sab. sch., 24.01, 29 01
South Dakota.—Perkins, Cong. Sab. sch., for Turkey, 4; Wagner, Cong. Sab. sch., 10.16, 14 16
Nebraska.—Sutton, 1st Cong. Sab. sch. 2 70
81 87

PACIFIC DISTRICT

Arizona

Tombstone, 1st Cong. ch. 10 50

Utah

Salt Lake City, Phillips Cong. ch., L. H. Page, for native worker, Madura, 11 00

Washington

Deer Park, Cong. ch. 12 00
Ritzville, Zion Ger. Cong. ch. 25 00
Seattle, Plymouth Cong. ch. 200 00—— 237 00

Oregon

Forest Grove, 1st Cong. ch. 9 78
Gaston, Cong. ch. 16 00
Lebanon, I. Carleton, 15 00
Salem, 1st Cong. ch. 100 00—— 140 78

California

Berkeley, Stephen S. Barrows, 5 00
Cloverdale, Cong. ch. 6 00
Hercules, Mr. and Mrs. B. T. Elmore, 15 00
Lodi, 1st Cong. ch. 36 86
Los Angeles, 1st Cong. ch. 69 59
Pasadena, Mrs. E. M. Orton, 2 00
San José, 1st Cong. ch. 50 00
Sherman, Cong. ch. and Sab. sch., for Albania, 11 25
Sonoma, 1st Cong. ch. 10 00
Tulare, 1st Cong. ch. 5 00
Upland, Friend, toward support Rev. W. O. Pye, 300 00
Woodside, Cong. ch. 5 00—— 515 70

Hawaii

Honolulu, Central Union Cong. ch., 2,123.55; chs., through Hawaiian Board, 61.30, 2,184 85

Young People's Societies

California.—Redlands, 1st Y. P. S. C. E., for Mt. Silinda, 15 00

Sunday Schools

California.—Sherman, Cong. Sab. sch., for Sholapur, 15 00

MISCELLANEOUS

Mindanao Medical Work

New York.—New York, Friend, 100 00

From the *Canada Congregational Foreign Missionary Society*

H. W. Barker, Toronto, Ontario, Treasurer 2,087 29

(From Woman's Board of Nova Scotia and New Brunswick, for native preacher, Madura), 30 00— 2,117 29

FROM WOMAN'S BOARDS

From *Woman's Board of Missions*

Miss Sarah Louise Day, Boston, Treasurer

For sundry missions in part, 13,152 57
For repairs on building, Gedik Pasha, 440 00
For building, Girls' School, Sivas, 3,760 00
For salary of teacher, Zulu, 437 50
For salary of teacher, West Turkey, 892 76
For salary of teacher, Ceylon, 200 00
For salary of teacher, Spain, 850 00
For salary of missionary, Madura, 299 00
For salary of missionary, Central Turkey, 205 70— 20,237 53

From *Woman's Board of Missions of the Interior*

Mrs. S. E. Hurlbut, Chicago, Illinois, Treasurer, 3,610,00

From *Woman's Board of Missions for the Pacific*

Miss Henrietta F. Brewer, Oakland, California, Treasurer, 1,100 00

24,947 53

Additional Donations for Special Objects

Maine.—Orland, Friends, for work, care Rev. E. D. Kellogg, 30; Portland, State-st. Cong. ch., for work, care Rev. R. A. Hume, 131.75; do., Woodfords Cong. ch., Mrs. C. E. Leach, for pupil, care Mrs. G. G. Brown, 5, 166 75
Massachusetts.—Abington, Jun. Y. P. S. C. E., for work, care Rev. E. H. Smith, 5; Arlington, Pleasant-st. Cong. Sab. sch., for Tarsus Kindergarten, care Mrs T. D. Christie, 5; Auburn, Cong. Sab. sch., in memory of Miss Ella J. Newton, for pupil, care Miss E. M. Garretson, 25; Auburndale, Cong. Sab. sch., of which 25 for school at Amanzimtoti and 25 for work, care Mrs. Mary C. Winsor, 50; Boston, Cong. Sab. sch. (Brighton), for use of Miss Esther B.

Fowler, 20; do., Mt. Vernon Cong. Sab. sch., Prim. Dept., for work, care Rev. and Mrs. H. A. Neipp, 5; do., Mt. Vernon Y. P. S. C. E., for work, care Rev. H. A. Neipp, 5; do., Miss L. A. Titcomb, for work, care Rev. C. A. Nelson, 7; Brookline, Mrs. H. J. Keith, for pupil, care Rev. J. X. Miller, 30; Cambridge, Conrad Bierwirth, for Tarsus Kindergarten, care Mrs. T. D. Christie, 2; Fall River, 1st Cong. ch., Member, for native teacher, care Rev. E. H. Smith, 5; Lincoln, 1st Y. P. S. C. E., for work, care Rev. Edw. Fairbank, 15; do., Louisa J. Rice, for work, care Dr. H. N. Kinnear, 10; Middleboro, A. J. Newkirk, for work, care Rev. E. H. Smith, 25; Newtonville, Friend, for work, care Rev. J. J. Banninga, 25; Northampton, Edwards Cong. ch., Woman's Miss. Soc., for use of Dr. F. F. Tucker, 25; do., Clarke School normal students, for King School, Marsovan, 32; Norwood, F. O. Winslow, for evangelistic work, care Rev. J. S. Porter, in commemoration of Huss Memorial, 100; Somerville, Highland Cong. ch., Women Workers, of which 10 for Boys' School and 5 for new church, both care Rev. E. H. Smith, 15; Springfield, Hope Cong. ch., Robert A. Clark, for Williams Hospital, care Dr. F. F. Tucker, 15; do., Memorial Cong. Sab. sch., for pupil, care Miss Mary B. Harding, 20; do., Friend, toward support Miss Alice Tupper, 380; Westfield, Mrs. Jane A. B. Greenough, for use of Rev. L. A. Crawford, 50; ———, Friend, for motor cycle, care Rev. F. B. Bridgman, 41.56, 912 56

Rhode Island.—Providence, Mrs. W. A. Walton, for Tarsus Kindergarten, care Mrs. T. D. Christie, 25 00

Connecticut.—Hartford, Catherine C. and Cornelia Camp, for Annie Tracy Riggs Hospital, 10; Mansfield Center, Charles H. Learned, for hospital, care Dr. H. N. Kinnear, 10; New Britain, Horace G. Hoadley, for work, care Rev. F. B. Bridgman, 20; New Haven, Center Cong. Sab. sch., for pupil, care Rev. J. S. Chandler, 25; Norwich, 1st Cong. ch., Mr. and Mrs. H. L. Yerrington, for new church, care Rev. E. H. Smith, 10, 75 00

New York.—Addison, Jessica K. Turner, for school, care Rev. E. H. Smith, 10; Brooklyn, ch. of the Pilgrims, for native teacher, care Rev. E. Fairbank, 30; do., Mrs. M. L. Roberts, for village work, care Rev. J. P. McNaughton, 200; Falconer, Mrs. Ellen R. Dorsett, for Tarsus Kindergarten, care Mrs. T. D. Christie, 5; New York, North Y. P. S. C. E., for work, care Dr. J. J. Banninga, 60; do., Mrs. D. S. Bennet, for village schools, care Rev. E. Fairbank, 50; do., Benjamin C. Marsh, for Philippopolis church property, 6; do., Friend, for use of Miss Inez L. Abbott, 25; Wellsville, Mrs. Milton Carpenter, for church in Bourgas, Turkey, 15, 401 00

New Jersey.—Millington, Ladies of Liberty Corner Auxiliary, for evangelistic work, care Rev. H. A. Neipp, 15; Ridgewood, Mr. and Mrs. Frank Wilson, for Tarsus Kindergarten, care Mrs. T. D. Christie, 5; Upper Montclair, Wallace Robert Bostwick, for the George Wallace Bostwick Memorial bed in hospital, care Dr. C. T. Sibley, 20; do., Elizabeth P. Martin, for pupil, care Rev. J. X. Miller, 20, 60 00

Pennsylvania.—Ardmore, Mrs. Charles H. Ludington, of which 10 for Tarsus Kindergarten, care Mrs. T. D. Christie, and 5 for hospital, care Dr. H. N. Kinnear, 15; Edwardsville, Welsh Cong. ch., Edward Thomas, for students, care Dr. J. J. Banninga, 100; Indiana, 1st Presb. Y. P. S. C. E., for use of Rev. F. J. Woodward, 46; Ogontz, Ogontz School, for work, care Mrs. T. D. Christie, 5; Palm, Schwenkfelder Sab. sch., for work, care Miss F. K. Heebner, 100; Philadelphia, Rev. John Calhoun, toward rebuilding Kessab Evan. ch., care Rev. J. E. Merrill, 1; Towamencin, Schwenkfelder Sab. sch., for work, care Miss F. K. Heebner, 43, 310 00

Ohio.—Oberlin, Oberlin Shansi Memorial Assn., for expenses of Shansi Memorial Schools, 1,150; do., G. Frederick Wright, for kindergarten, care Miss N. A. Cole, 25, 1,175 00

Illinois.—Amboy, George A. Lyman, of which 3 for seats, St. Paul's Institute, and 2 for Tarsus Kindergarten, care Mrs. T. D. Christie, 5; Dundee, Mrs. Ella L. Cleveland, for work, care Rev. F. B. Bridgman, 50, 55 00

Michigan.—Howell, Eunice Wells, for Shattuck Memorial Hall, Oorfa, 5; Kalamazoo, Louis B. Fritts, for International College, Guadalajara, 83.33; Muskegon, 1st Y. P. S. C. E., for pupil, care Rev. J. X. Miller, 12.50, 100 83

Wisconsin.—Delavan, Almira I. Hobart, for use of Rev. Paul L. Corbin, 5 00

Minnesota.—Grove Oak, Sab. sch., for pupil, care Miss Vina M. Sherman, 5; Lake City, 1st Cong. ch., Mission Band, for pupil, care Miss Grace Towner, 5; Minneapolis, Hiram A. Scriver, for Boys' School, care Rev. H. K. Wingate, 25; Northfield, Mrs. M. W. Skinner, of which 25 for hospital work, care Dr. H. N. Kinnear, and 25 for educational work, care Rev. W. O. Pye, 50; Orth, Lutha Carlton, for pupil, care Miss Vina M. Sherman, 25; St. Cloud, St. Cloud alumni, for pupils, care do., 55, 165 00

Iowa.—Sioux City, 1st Cong. Sab. sch., Young Ladies' Class, for room in hospital, care Dr. E. P. Case, 20 00

South Dakota.—Geddes, Cong. Sab. sch., for scholarship, care Jesse B. Wolfe, 20 00

Nebraska.—Lincoln, Y. P. S. C. E., for kindergarten, care Miss N. A. Cole, 25 00

Kansas.—Leavenworth, Bessie B. Gregory, for use of Mrs. J. C. Perkins, 15 00

Arizona.—Prescott, Herbert Lathe, for Tarsus Kindergarten, care Mrs. T. D. Christie, 10 00

Washington.—Seattle, A. H. Marsh, for pupil, care Dr. C. W. Young, 10; Walla Walla, Rev. and Mrs. Stephen B. L. Penrose, through Rev. R. M. Cole, for kindergarten, care Miss N. A. Cole, 25, 35 00

Oregon.—Portland, Sab. sch. class of Reed College, for use of Rev. L. D. Woodruff, 2 00

California.—Cloverdale, Charles L. Sedgley, for Shattuck Memorial Hall, Oorfa, 1; Los Angeles, Mrs. Mary A. Huntington, for Tarsus Kindergarten, care Mrs. T. D. Christie, 5; Mills College, Mills College, Tolman Miss. Soc., for Batticotta College, 25; Pasadena, Mrs. E. M. Orton, for use of Mrs. G. G. Brown, 10, 41 00

Hawaii.—Honolulu, W. A. Bowen, for work, care D. C. Churchill, 100; do., Rev. Doremus Scudder, for support of boy in India, 25; do., Nauru Fund, for traveling expenses of Mrs. P. A. Delaporte, 143.15, 268 15

Canada.—Montreal, J. M. Silliman, for work, care Miss Caroline Silliman, 60; Toronto, Friend, for Girls' School, care Miss Annie E. Gordon, 15, 75 00

From *Canada Congregational Foreign Missionary Society*

H. W. Barker, Toronto, Treasurer

For institute at Dondi,	1,500 00	
For work at Chisamba,	799 00	
For work, care Rev. E. C. Woodley,	6 20—	2,305 20

From *Woman's Board of Missions*
Miss Sarah Louise Day, Boston, Treasurer

For use of Miss Diadem Bell,	9 50	
For use of the Misses Melville,	25 00	
For pupils, care the Misses Melville,	35 00	
For kindergarten work, care the Misses Melville,	22 10	
For King School, care Miss C. R. Willard,	5 00	
For Bible-woman, care Mrs. J. E. Merrill,	40 00	
For work, care Mrs. Ida C. Stapleton,	30 00	
For pupil, care Miss Isabella Harley,	2 00	
For pupil, care Miss Clara H. Bruce,	15 00	
For bed in hospital, care Dr. Ruth P. Hume,	40 00	
For use of Miss Jean P. Gordon,	5 00	
For use of Dr. Mary E. Stephenson,	7 50	
For bed in hospital, care Dr. H. N. Kinnear,	12 00	
For Girls' Fund, care the Misses Melville,	50 00	
For King School, care Miss C. R. Willard,	3 00	
For use of Miss Harriet C. Norton,	10 00	
For use of Mrs. Richard Winsor,	10 00	
For pupil, care Mrs. F. P. Beach,	32 00	
For Bible-woman, care Mrs. W. C. Fairfield,	30 00	383 10

From *Woman's Board of Missions of the Interior*
Mrs. S. E. Hurlbut, Chicago, Illinois, Treasurer

For school, care Miss A. L. Millard,	4 33	
For pupil, care Miss Lucile Foreman,	15 00	19 33

From *Woman's Board of Missions for the Pacific*
Miss Henrietta F. Brewer, Oakland, California, Treasurer

For furnishings for school, care Miss Nina E. Rice,	100 00	
For Bible-woman, Paotingfu,	25 00	
For bed in hospital, care Dr. H. H. Atkinson,	25 00	
For Adana Hospital, care Dr. C. H. Haas,	25 00	
For use of Miss Minnie B. Mills,	9 00	184 00

Income Atherton Fund

For work, care Rev. C. A. Clark,	200 00	
For work, care Rev. C. A. Nelson,	200 00	
For work, care Dr. F. D. Shepard,	150 00	
For work, care Rev. J. S. Chandler,	100 00	
For work, care Rev. F. B. Bridgman,	100 00	750 00

Van College Fund

For salaries of two teachers in Van High School for year 1913–14,	721 60
	8,325 52
Donations received in June,	60,541 67
Legacies received in June,	11,632 88
	72,174 55

Total from September 1, 1913, to June 30, 1914. Donations, $627,391.73; Legacies, $105,755.35 = $733,147.08.

Albanian Work

Maine.—Paris Hill, Mrs. Cora D. Cooper,	10 00
Vermont.—Brattleboro, Center Cong. ch.	292 00
Massachusetts.—Cambridge, Miss Jane E. Chamberlain, 10; Great Barrington, Cong. Sab. sch., 10.15; Melrose Highlands, Cong. ch., Friends, 2; Newton, Eliot Cong. ch., Friends, 4.01; Northampton, Edwards Cong. ch., 35; do., C. H. Lyman, 5; South Weymouth, Union Cong. ch., Friends, 20; Springfield, Park Cong. ch., 38; do., Edith M. Coon, 50; Taunton, L. A. Perkins, 1; Wellesley, 1st Cong. ch., 5.94; West Newbury, Cash, 1; Friends, 250,	432 10
Connecticut.—Danbury, Jun. Mission Circle, 12; do., Friend, 5; Hartford, Asylum Hill Cong. Sab. sch., 28.41; do., Missions Institute, 10; do., Walter S. Schutz, 10; New Britain, 1st Cong. ch., 10; New Haven, Dwight-pl. Cong. ch., 78.52; Norwich, Broadway Cong. ch., of which 25 from Young People's Union and 27 from Friends, 52,	205 93
New York.—Fairport, 1st Cong. ch., Mrs. E. M. Chadwick, 5; New York, Belle F. Clark, 5; do., *Christian Herald*, 15,	25 00
Ohio.—Cleveland, 1st Cong. ch., of which 15 from Dr. Dutton, 10 from Mrs. Coburn, and 5 from Miss Minnie Foote, 30; do., Euclid-av. Cong. ch., of which 5 from Flora S. Edwards, 10; do., Charles F. Dutton, 5; do., Lydia S. Roberts, 2; Oberlin, 1st Cong. ch., of which 5 from Rev. S. A. Harris, 22; do., 2d Cong. ch., 17; Toledo, Mrs. E. T. Heald, 5,	91 00
District of Columbia.—Washington, 1st Cong. ch., of which 5 from Miss Heloise Brainerd, 60; do., Georgia B. Carpenter, 5,	65 00
Illinois.—Chicago, Kenwood Evan. ch., Mrs. J. H. Moore, 100; do., Waveland-av. Cong. ch., 13.50; do., South Cong. ch., 6; do., Rogers Park Cong. ch., 5; Evanston, 1st Cong. ch., 7; La Grange, Cong. ch., 27; do., Ella M. Clark, 5; do., B. B. McKay, 15; Mazon, Cong. Sab. sch., Friend, 2; Oak Park, 1st Cong. ch., 5; Princeton, Sue B. Ferris, 10; Wilmette, Bertha C. Wheelock, 5; Winnetka, 1st Cong. ch., 167,	367 50
Michigan.—Detroit, 1st Cong. ch., .25; do., J. Percival Huget, 20,	20 25
Wisconsin.—Burlington, Plymouth Cong. ch., Friend,	1 00
Minnesota.—Duluth, Pilgrim Cong. ch., 57; Minneapolis, Plymouth Cong. ch., 354.58; do., Wesley Cong. ch., 35.35; do., Lowry Hill Cong. ch., 10; do., Linden Hills Study Club, 10; do., A. C. Andrews, 100; do., D. D. Webster, 10; do., C. W. Van Tuyle, 5; do., E. L. Robinson, 41.25; do., Miss E. W. Kruger, 3; do., M. G. Fletcher, 2; Northfield, Cong. ch., of which 2 from Miss A. E. Page and 1 from Miss A. M. Page, 3; Rosseau, Miss Reiden Erickson, 1; St. Paul, People's Cong. ch., 11; do., Olivet Cong. ch., 2; do., Alice B. Nichols, 10.10,	655 28
Missouri.—Springfield, Friend,	3 00
Colorado.—Denver, Plymouth Cong. ch., 9.50; do., Ohio-av. Cong. ch., 1; do., Mrs. W. S. Ward, 2.50,	13 00
California.—Berkeley, 1st Cong. ch., 8; Chula Vista, Cong. ch., Woman's Miss. Union, 9; Los Angeles, 1st Cong. Y. P. S. C. E., 25; do., Alice J. Gastren, 25; Oakland, W. B. M. P., Southern California Branch, 17.50; San Francisco, 1st Cong. ch., 7.50,	92 00
	2,273 06

Woman's Medical Mission, Jaffna

Massachusetts.—Springfield, North Cong. ch.	100 00

Henry Martyn Memorial Fund

Massachusetts.—Williamstown, G. S. Ajhderian,	5 00
South Dakota.—Pollock, Presb. ch.	5 00
	10 00

Work in the Philippines

New York.—New York, K.	300 00

The American Board and the European War

AN IMPORTANT ANNOUNCEMENT

The officers of the Board call attention to the fact that receipts from churches and individuals are liable to fall off to a serious extent on account of the European war. In such times as these debts are created almost over night, and the Board may be years in recovering should there be a general slump in donations. The financial situation was serious before the war broke out. We were engaged in the task of raising the sum of $280,972 in July and August, which is $57,303 more than we had to raise in the same period the year before. Extraordinary measures were being taken to bring this situation to the attention of the Board's constituents. We are thankful, very thankful to state that the friends of the Board were responding nobly to our special appeal. We were receiving on an average seventy-five personal gifts per day and churches all over the country were working to raise their full quota, having in mind that our books will close August 31.

Now comes this fearful clash of the Great Powers, entailing loss upon nearly every important enterprise in the world. In view of the appalling calamity which has fallen upon the people of Europe, we would not unduly dwell upon the embarrassment of the American Board, but there are many among us who have this work upon their hearts, who want to know the facts, and who will make personal sacrifices rather than see the work suffer. If some have their incomes curtailed, or are held back in their giving by uncertainty or fear, there must be others who will make good the loss. We want to hear from these during the next week, and we have courage to hope that they will turn what looks like defeat into glorious victory.

CORNELIUS H. PATTON,
Secretary.

Send gifts to FRANK H. WIGGIN, Treasurer,
14 Beacon Street, Boston, Mass.

A STREET SELLER OF GOODIES IN BANGALORE, INDIA